

# THE INSTI- TUTION OF A

CH. IN MAN,  
INYNCE

the Expo-  
sition of Interpretation of the com-  
mune Crede, of the seven Sa-  
cramentes, of the .x. com-  
mandementes, and  
of the Vater  
noster,  
and the Ave Maria,  
Justification &  
Purgatory.

1537

29. H. 8.







TO THE MOSTE HYGHE AND  
 moſte excellent prince, our moſte gracyous, and moſte redouted  
 Souerayn lord and kynge HENRY the. VIII. by the grace of  
 god kynge of Englande and of Fraunce, defendour of the faythe,  
 lorde of Irelande, and ſupreme heed in erth immediately vnder Chriſt  
 of the Church of Englande, Thomas archbyſhop of Cantur-  
 bury, Edward archbyſhop of Yorke, and all other the bi-  
 ſhops, prelates, and Archdeacons of this your realme,  
 wyſſhe all grace, peace, and felicitie from almighty  
 god the father our lorde Ieſu Chriſte.



PLEASETH IT YOUR moſte royall ma-  
 ieſtie to vnderſtande, that where as of your  
 moſte godly diſpoſition and tender zeale,  
 whiche is impreſſed in your moſt noble hart,  
 towardeſ thaduancement of goddis glo-  
 rie, & the right inſtytucion and education of  
 your people in the knoweledge of Chyiſtis trewe relygion,  
 your hyghneſſe commaunded vs nowe of late, to aſſemble  
 our ſelves togyther, and vppon the diligent ſerche and per-  
 uſynge of holpe ſcripture, to ſette forth a playne and ſyn-  
 cere doctrine, concernynge the hole ſumme of all thoſe thyn-  
 ges, whych appertayne vnto the profeſſion of a Chyiſten  
 man, that by the ſame all errours, doubtes, ſuperſtytions,  
 and abuſes myght be ſuppreſſed, remoued, and vtterly taken  
 away, to the honour of almighty god, and to the perſite eſta-  
 blyſhyng of your ſaid ſubiectes in good whittie and concoꝝd,  
 and perſyte quietenes bothe in theyꝝ ſowles and bodyes.  
 We coſidering the godly effect and intent of this your high-  
 nes moſte vertuous and gracious commandement, do not  
 only reioyſe and gyue thanks vnto almighty god with all  
 our hartes, that it hath pleaſed hym to ſende ſuche a king to  
 reigne ouer vs, whiche ſo earnestly myndeth to ſette forth a-  
 monge his ſubiectes the light of holy ſcripture, which alone  
 ſheweth men the ryghte pathe to come to god, to ſe hym, to  
 a.ii. knowe



### The Preface of the prelates

knowe hym, to loue hym, to serue hym, and so to serue hym, as he mooste desyreth: but haue also, accordynge to oure mooste bounden dueties, endeouored our selves, with all our wytte, lernynge, and power to satisfie your highnes sayde desyred most godly purpose. And therupon callynge to our remembraunce, howe the hole pithe and summe of all those thinges, whiche be at greatte lengthe conteyned in the hole canon of the Bible, and be of necessitie required to thattaynyng of euerlastynge lyfe: was sufficiently, exactly, and therwith shortly and compendiously comprehended in the xii. Articles of the comune crede, called thapostels crede, in the. vii. sacramentes of the church, in the ten comādementes, and in the prayer of our lord, called the Pater noster. And considering therfore, that if your highnes people were perfectly instructed and lerned in the right knowlege and vnderstanding of the same, they shulde not only be hable easily to perceyue and vnderstand, & also to lerne by harte and beare away the hole effect and substance of al those thinges, which do appertayne and be necessarie for a chyستن man, eyther to beleue, or to do, but also that all occasyons myght thereby be remoued, whiche by any colour or visage haue caused any of them to fall or to be offended: we haue after longe & mature consultation, had amonges vs, compiled a certaine treatise, wherin we haue employed our hole study, and haue therein truely & purely set forth and declared in our mother tongue, the very sense & meanynge, and the very righte vse, vertue, and efficacie of all the said foure partes. And forasmuche as Faith is that singuler gift of god, wherby our hartes, that is to say, our natural reason and iugement (obscured and almooste extincted by originall and actuall synnes) is lyghtened, purgyed, and made hable to knowe and discern, what thynges be in dede acceptable, and what be displeasing in the syght of god. and for bicause also that fayth is the very fountayne and chiefe grounde of oure Relygiō, and of all goodnes and vertues exercysed in the same,  
and

to the kynges Maiestie.

and is the fyrste gaate, wherebp we entre, and be receyued and admytted, not onely in to the familie oꝝ householde of our loꝝde god, but also in to the knowledge of his maiestie and deitie, and of his inestimable power, wysedome, rightuouseenes, mercye, and goodnes: we haue fyrste of all begonne with the CREDE, and haue declared by waye of a paraphrasis, that is a kynd, mere, and true exposition of the right vnderstandyng of euery article of the same. And afterwarde we haue entreated of the institution, the vertue, and right vse of the seuen sacramentes. And thirdly we haue declared the ten cōmandementes, & what is conteyned in euery one of theym. And fourthly we haue shewed the interpretation of the *Pater noster*, whervnto we haue also added the declaration of the *Aue Maria*. And to thintent we wolde omytte nothyng, conteyned in the boke of articles, deuised and sette forth this last yere, by your highnes lyke commandement: we haue also added in the ende of this treatise, the article of Iustification, and the article of Purgatorie, as they be in the sayd boke expessed. And thus hauynge determyned our sentence in all thynges conteyned in the sayde treatyse, accoꝝdyng to the verpe trewe meanynge of scripture, we doo offer the same here with vnto your mooste excellent maiestie, mooste humblye besechynge the same, to permytte and suffre it, in case it shall be so thought mete to your mooste excellent wysedome to be prynted, and soo with your supꝛemie power sette forth: and commaunded to be by vs and al othet your subiectes of the clergie of this your mooste noble realme, as well religious as other, taught to your hyghnes people, without the which power and lycence of your maiestie, we knowlege and confesse, that we haue none auctorite, eyther to assemble our selves together foꝝ any pꝛetence oꝝ purpose, oꝝ to publishe any thyng, that myghte be by vs agreed on and compyled. And albeit mooste drade and benigne souerayne lord, we doo affyrme by our lernynge with one assent, that the said treatise is in all poyntes soo concoꝝdaunt and agreable to holpe



## The Preface of the prelates

Scripture, as we truste your maiestie shall receyue the same, as a thyng moste sincerely and purely handled to the glorye of god, your graces honour, the vnitie of your people, the whiche thynges your highnes we may well see and perceyue, doth chiefly in the same desyre: Yet we do most humbly submitte it to the mooste excellent wysedome and exacte iudgement of your maiestie, to be recognysed, ouersene, and corrected, yf your grace shall fynde any worde or sentence in it mete to be changed, qualified, or further expounded, for the playne settynge forthe of your highnes moste vertuous desyre & purpose in that behalfe. wherevnto we shal in that case conforme our selves, as to our most bounden duties to god, and to your highnesse apperteyneth.

Your highnes moste humble subiectes and dayly beadesmen.

Thomas Cantuarien.

Ioannes London.

Stephanus winton.

Ioannes Exon.

Ioannes Lincoln.

Ioannes Bathonien.

Rolandus Coven. et Lich.

Thomas Elien.

Nicolaus Sasa.

Ioannes Bangor.

Edouardus Hereforden.

Hugo wigornien.

Ioannes Rossen.

Ricardus Cicestren.

Guilielmus Norwicen.

Guilielmus Meneuen.

Robertus Aßauen.

Robertus Landauen.

Ricardus wolman Archidiaconus Sudbur. Guilielmus knyghte Arch.

Richemond. Ioannes Bell Arch. Gloucestre. Edmundus Bonet Arch. Launcestr.

Edouardus Ebor.

Cuthbertus Dunelmen.

Robertus Carliolen.

cestr. Gulielmus Skippe Arch. Dorsett. Nicolaus Heeth Arch. Stafford.  
Cuthbertus Marshal Arch. Nottingham. Ricardus Curten Arch. Ox-  
on. Gulielmus Cliffe, Galfridus Downes, Robertus Okyng, Radul-  
phus Bradford, Ricardus Smith, Symon Mathew, Ioannes Pryn, Guliel-  
mus Buckmaster, Gulielmus May, Nicolaus Wotton, Ricardus Coxe, Ioan-  
nes Edmundes, Thomas Robertson, Ioannes Baker, Thomas Baret, Ioan-  
nes Hase, Ioannes Tyson

Sacrae theologiae, iuris ecclesiastici et  
Ciuilis professores.



in fallye wings let in heauen gates  
in byng downe come, & in with us here in earth, ab  
heauen, & thus in this daye our deare bread  
& forgivne us our trespasses, as we forgive them  
trespass against us, and let us not be led in  
temptation, & thus deliver us from evill come

**T**his boke called the Institution of a chrysten  
man conteyneth foure speciall partes  
wherof

**T**he fyrste parte conteyneth the expolytion of the  
Crede, called thapostelles Crede.

**T**he seconde parte conteyneth the Exposition oꝝ de  
claration of the seven sacramentes,

**T**he thyrde parte conteyneth the exposition of the  
tenne commaundementes.

**T**he fourthe parte conteyneth the expolytion of the  
Pater noster and the Ave, with the articles of Ju  
stification, and Purgatorie.

Believe in god the father almyghty maker of heven & earth  
and in Jesus chiste his only sonne our lord, which was  
conceived by the holy gost, borne of a virgine mary,  
suffered under ponce pilate was crucified, dead, buried  
and descended in to hell, and the thyrde day he rose againe  
from dead, he ascended in to heauen, and sitteth on the  
right hande of god the father almyghty, from thence he  
shall come to judge the quick & the dead, I beleve  
in the holy ghost, the holy cathedrales church, the com  
on of sayntes, forgiveness of synnes, the resurrection of  
body, and the lyfe everlastinge Amen

# THE CREDE CALLED thapostels Crede.



- 1 BELEVE in god the father, and that he is  
2 almyghty and creatour of heuen and erthe.  
3 AND I beleue in Jesu Chyste, and that he  
is his only begotten sonne, and our loꝝde.  
4 AND that he was conceived by the holpe  
gooste, and boꝝne of the virgin Marie.  
5 AND suffered passion foꝝ our redemption vnder a certayne  
Iuge, whose name was Pontius Pilatus, and so was cru-  
cified, deed, and buried.  
6 AND that he descended into hell, and rose againe the thirde  
dape from deathe to lyfe.  
7 AND that he ascended afterwarde vp into heuen, and syt-  
teth there vpon the right hande of almyghty god his father.  
8 AND that he shall come from thense at Donisday to iudge  
the quicke and deade.  
9 AND I beleue in the holy gooste.  
10 AND I beleue that there is one holy Catholyque and vni-  
uersall church.  
11 AND I beleue that there is in the same Churche commu-  
nion of sayntes and remission of synnes.  
12 AND I beleue that at Donisday al the people of the world  
that euer was oꝝ euer shalbe vnto that dape, shall than arise  
ageyne in the selfe same fleshe and bode, whiche they had  
whyle they lyued here in erthe.  
13 AND I beleue that all the electe people of god shall haue  
and enioye euerlastynge lyfe foꝝ theyꝝ rewarde.

The sense and interpretation of the fyrste Article.

IN MY harte I beleue assuredly, and stedfastely with my  
mouth I professe and knowlege, that there is but one ve-  
ry god, and thꝛe persons in trinitie, the father, the sonne, and  
the holy gost, and that these thꝛe persons be not thꝛe goddis,  
but all one god, all of one nature, and of one substance, and  
all of



The interpretation of  
all of one euerlastynge essence or beynge, and all lyke and  
equall in might power, wysedome, knowlege, rightwisenes,  
and all other thynges belongynge vnto the deitie. And that  
besyde or without this god, there is no other god.

And I beleue also and professe, that god the father, whiche  
is the fyrste person in trinitie, is not onely the god, the lord,  
and the father of heuen and erth, and al thynges conteyned  
therin by creation and gouernaunce: but also that he is the  
father of his onely begotten sonne, the seconde persone in  
Trinitie, and that he did bigette hym of his owne substance  
by eternall generation, that is to say, by generation that ne-  
uer had begynnynge.

And I beleue also, and professe, that all and singular  
the wordes and sayinges of this god the father (be they la-  
wes, preceptes, promyses, prophecies, or thretenynges) and  
all that euer was spoken of hym, or by hym in the hole body  
and canon of the newe and the olde testament, is moste cer-  
taynely trewe, and of suche infallyble veritie and trouthe,  
that the same can not be altered or conuelled by any contra-  
ry oppynion, power, or auctoritie. And I promyse and pro-  
fesse, that I do and woll not onely hope, and loke surely, and  
without all doubte to attayne and enioye all those thynges,  
whiche god promyseth in holy scripture vnto the electe chy-  
lderne of god: but also that I doo and woll feare, lest those  
punyshementes and afflyctions, whiche god in holy scrip-  
ture threteneth to caste hypon those persones, whiche doo  
transgresse his wyl and commandementes, shall fall vpon  
me: if I shall not, lyke an obedient seruant and chylde, stu-  
dy to fulfyll and accomplyshe the same.

And I beleue also, and professe, that this god, and this fa-  
ther is almyghty, that is to saye, that his power and myght  
excelleth incomparably all the other powers in heuen and  
erthe. And that all other powers, whiche be in heuen, erthe,  
or helle, be nothing as of them selfe, but haue al their might,  
force, and strengthe of hym onely, and be all subiecte vnto  
his

the fyrste Article.

2

his power, and be ruled and gouerned therby, and can not  
resiste, o: lette the same.

And I beleue also, & professe, that this almighty god, & al-  
mighty father did at the begynnyng create, forme, & make of  
nought heuen and erthe, and all thynges conteyned in this  
worlde, as wel aungels & mans soule, and al other thynges  
inuisible: as also al other visibible creatures, and that he dyd  
gyue vnto them al the power and myght, whiche they haue.

And I beleue also, and professe, that among his other crea-  
tures, he dyd create and make me, and dydde gyue vnto me  
this my soule, my lyfe, my body, with all the membres that  
I haue greate and small, and all the wytte, reason, know-  
lege, and vnderstandynge that I haue, and fynally all the  
other outwarde substance, possessions, and thynges, that I  
haue, o: can haue in this worlde.

And I beleue also and professe, that he is my very god, my  
lord, and my father, and that I am his seruant and his own  
sonne, by adoption and grace, and the ryght enheritour of  
his kyngedome, and that it procedeth and commeth of his  
mere goodnes onely withoute all my deserte, that I am in  
this lyfe preserued and kepte from daungers and perylles,  
And that I am susteyned, nourysshed, fedde, clothed, and  
that I haue helthe, tranquillitie, reste, peace, o: any other  
thyng necessary for this corporal lyfe. I knowlege also and  
confesse, that he sustreth and causeth the sonne, the mone, the  
sterres, the day, the nyght, the ayre, the fyre, the water, the  
land, the see, the foules, the fylshes, the bestes, and al the frui-  
tes of the erthe, to serue me for my profite and my necessitie.  
And in lyke maner I confesse and knowlege, that all bodily  
syckenes, and aduersitie, whiche do fortune vnto me in this  
worlde, be sent vnto me by his hande, and his visitation, and  
that he punisheth me not to destroy me, but only to saue me,  
and to reduce me ageyne by penance vnto the right waye of  
his lawes and his religiō, and so therby to proue me, and to  
exercepse me in pacience, and other vertues, and also to signi-

A.ii.

fic vnto



• The interpretation of

hie vnto me the great cure, and fatherly loue, and goodnes, whiche he beareth towarde me. And therfore I wolle haue none other god, but onely this god, whiche by his almyghty power hath created and made heuen and erthe, and all thynges conteyned in the same. Neyther woll I gloze, or put my truste and confidence in myne owne power, force, strengthe, ryches, lernynge, science, wysedome, or any thinge els, what so euer I haue, or shal haue, and possesse in this world. Neyther woll I gloze, or put my confidence in any other man or creature of this worlde, be it in heuen, hell, or in erthe, nor in any crafte of Magicke, sorcerie, charmes, wytchecraftes, or any other false artes subtilled, and inuented by the diuel: but I woll put my hole hope, my hole truste and confydence in god onely, and in hym onely woll I glorie, and gyue all honour and glorie vnto him, and vnto him only, and vnto his gouernaunce woll I comynpte, and submytte my selfe, my goodes, and all that euer I haue, withoute fearynge or regardynge the malyce, the crafte, or power of the dyuell, or any of his membres, which myght enduce me to the contrary. Neyther woll I desyre any signe to tempte god, but I wolle truste fermely & faithfully vnto hym. And although he shall sende any aduersitie vnto me, or shall dysferre and tarpe his pleasure in grauntynge suche requeste and petytion, as I shall make vnto hym: yet woll not I murmure or grudge therat, nor go about to prescribe or appoynte vnto hym any ende, any tyme, any measure, or season: but I woll comynpte all to his wyll, with a pure and a stedfaste faythe, and wolle patiently abyde the tyme, whiche vnto hym shalbe thought moste expedient for me.

This faythe I reteyne stedfastely engraued in my harte, and I promyse by the grace & helpe of god, neuer to swarue or declyne from the same, for any argument, perswasion, or auctoritie, that maye be obiected: nor for any worldly affection or respecte of pleasure, payne, persecution, or tourment, what so euer shal fortune vnto me. From this truste and confydence

the fyrste Article.

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fidence woll I neuer be brought, although al the men in the worlde shulde forsake me, and persecute me. Neyther wolle I the lesse trust in god, for that I am a man of great power, force, and auctoritie, endewed with all sufficiencies in this worlde, ne yet bycause I want the possessions of this worlde, and am but wretched and poore, rude, and vnlearned, and despised of all men, nor fynally bycause I am a wretched synner. For sythe this god is the almyghty lord, and maker of al thynges, and hath all thynges vnder his handes and gouernaunce: what can I lacke that he can not gyue or do vnto me, if it be his wylle so to do? And sythe he is my father, I am assured, that for the fatherly loue and pitie, whiche he hath and beareth vnto me, he woll not only care for me, but he wol be also continually present with me by his grace and fauour, and woll continually gouerne and direct me, ayde and assiste me, and prouyde that, that shall be beste for me, and woll also forgue me al the synnes that I euer committed or haue done, contrary to his commandement, so ofte as I shall by trewe, and vnfeyned penaunce retourne vnto hym with all my harte, and shall applie my hole mynde, purpose, and endeuour, to amende my noughty lyfe, and to obserue his commandementes.

The sense and interpretation of the seconde Article.

**I** BELEVE constantly in my harte and with my mouth I do professe and knowlege, that Iesu Christe is thonly begotten sonne of almyghty god the father, and that he was begotten of his godly nature, and substance eternally before the worlde was made or formed, and that he is veray god, equall with god the father, and the holy goste in substance, and all other thynges belongynge vnto the godheed.

And I beleue lyke wyse, that this Iesu Christe, was eternally preordayned, & appoynted by the decree of the hole trinitie, to be our lord, that is to say, to be thonly redeemer and

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sauiour



The interpretation of

Sauour of mankynde, and to reduce and bynge the same from vnder the dominion of the dyuell and synne, vnto his onely dominion, kyngedome, lordshyppe, and gouernance.

And I beleue lyke wyse, that this Jesu Christ is true in all his wordes and promyses, or rather that he is very trouthe it selfe. And that al thinges, whych he spoken of hym, or by hym in holy scripture, be certainly and infallibly true.

And I beleue also and professe, that Jesu Christe is not onely Iesus, and lord to all mienne that beleue in hym, but also that he is my Iesus, my god, and my lord. For where as of my nature I was borne in synne, & in the indignation and displeasure of god, & was the veray chyld of wyathe, condemned to euerlastynge deathe, subiect and thral to the power of the dyuell and synne, haupnge all the principall partes or portions of my soule, as my reason & vnderstanding, & my free wyll, and al thother powers of my soule & body, not onely so destituted and depriued of the gyftes of god, wherewith they were fyrste endued, but also so blynded, corrupted, & poisoned with errour, ignorance, and carnal concupiscence, that neither my said powers coude exercise the naturall function and offyce, for the which they were ordeyned by god at the fyrste creation, nor I by them coude doo or thynke any thyng, which myght be acceptable to god, but was vtterly deade to god, and al godly thynges, and vtterly vnable and insufficyent of myne owne selfe to obserue the leaste parte of goddis commaundementes, and vtterlye inclyned and redy to runne heedlynge into all kyndes of synne and myschiefe, I beleue I say, that I being in this case, Jesu Christ, by sufferynge of mooste paynfull and shamefull dethe vpon the Crosse, and by shedyng of his most precious blode, and by that glorious victorie, whych he had, whan he descendynge in to helle, and there ouercommynge bothe the dyuell and dethe, rose ageyne the thirde day from dethe to lyfe, and so ascended into heuen, hath nowe pacified his fathers indignation towarde me, and hath reconcyled me agayne  
into

the seconde Article.

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into his fauour, and that he hath loosed and deliuered me from the yoke and tyranny of death, of the dyuell, and of synne, and hath made me so free from them, that they shall not synnally hurte or annoy me, and that he hath powred out plentyfully his holy spirite and his graces vpon me, specially saythe, to illumyne and directe my reason and iudgement, and charitie to directe my will and affections towarde god. wherby I am so perfectly restored to the light and knowledge of god, to the spirituall feare and drede of god, and vnto the loue of hym and my neighbour, that with his grace I am now ready to obeye, and able to fulfillle and accomplishe his wille and commaundementes. Besydes all this, he hath brought and deliuered me from darkenes and blyndenes, to lyght, from death to lyfe, and from synne to Justice, and he hath taken me into his protection, and made me as his own peculiar possession, and he hath planted and grafted me into his owne bodye, and made me a membre of the same, and he hath communicated and made me partycipant of his iustyce, his power, his lyfe, his felicitye, and of all his goodes: so that now I may boldly say and beleue, as in dede I do perfittely beleue, that by his passion, his death, his blode, and his conquerynge of death, of synne, and of the dyuell, by his resurrection and ascension he hath made a sufficient expiation or propiciation towarde god, that is to say, a sufficient satisfaction and recompence, as well for my originall synne, as also for al the actuall synnes, that euer I haue comytted, and that I am so clerely rydde from al the gyfte of my sayd offences, and from the euerlastynge payne, due for the same, that neyther synne, nor death, nor helle shall be able, or haue any power to hurte me or to let me, but that after this transytorie lyfe, I shall ascende into heuen, there to reigne with my Saviour Christ perpetually in glorie and felicitye.

All whiche thinges considered, I may worthily calle him my Iesus, that is to say, my sauour, and my Christ, that is to say



The interpretation of

to save, myne annoynted kynge and prieste, and my lord, that is to save, my redemer and gouvernour. For he hath doone and fulfilled the verie offyce bothe of a prieste and of a kynge, and of a lord. Of a prieste, in that he hath offered by his blessed bodye and bloude, in the Altare of the Crosse, for the satisfaction of my synnes. And of a kynge and lord, in that he hath, lyke a moste myghty conquerour, overcome and utterly oppressed his ennemyes (which were also my ennemyes) and hath spoyled them of the possession of mankynde, whiche they wanne before by fraude and deceyte, by lying and blasphemy, and hath brought vs nowe into his possession and dominion, to reygne over vs in mercy and loue, lyke a moste lounge lord and gouvernour.

Finally I beleue assuredly, & also professe that this redemption and iustification of mankynde coulde not haue bene wrought, nor broughte to passe by any other meanes in the worlde, but by the meanes of this Iesu Christe goddis only sonne, and that neuer man coulde yet, nor neuer shalbe hable to come vnto god, the father, or to beleue in hym, or to attayne his fauour by his owne wytte or reason, or by his owne science and lernynge, or by anye his owne workes, or by what so euer may be named in heuen or in erthe, but by the faythe in the name and power of IESU CHRISTE, and by the gyftes and graces of his holy spiryte. And therefore, sythe he is my Iesu Christe, and my lord: I woll put my hoole truste and confydence in hym, and wolle haue the selfe same fayth and affiance in hym in al poyntes, whiche I haue in god the father. And I woll knowledge hym for my onely lord, and woll obeye all his commaundementes duringe my lyfe, withoute any grutchynge. And I am sure, that whyle he is my lord and gouvernour, and I vnder his protection, neyther synne, neyther the dyuelle, nor yet death, nor helle can do me any hurte.

The

## The sense and interpretation of the thyrde Article.

**I** BELEVE in my harte assuredly, and constantly do professe, that whan the tyme was come, in the whiche it was before ordeyned, and appoynted, by the decree of the hoole Trinitie, that mankynde shulde be saued and redemed: this Jesu Chyste, the seconde person in Trinitie, and veray god, descended from heuen into erthe, to take vpon hym the veray habyte, foyme, and nature of man, and in the same nature to worke, to suffre, and fulfill al those thynges, whiche were necessary for our redemption.

And I beleue also, and professe that he so descendyng from heuen, dyd light down into the wombe of a most blessed virgin called MARIE, and that he did there take vpon him our nature, and was conceived, begoten, and bozne of her veray fleshe, nature, and substance: and so dyd vnite and conioyne together the same nature of man, with his Godheed in one persone, with suche an indysoluble and inseparable knotte, and bonde, that he beinge one persone Jesu Chyste, was than and euer shall be in the same person, veray perfite god, and veray perfyte man.

And I beleue also, and professe that this moste blessed virgin conceived this her chylde Jesu Christ, without spotte, or blotte of synne, or carnall concupiscence, and without any commixtion, or coniunction had betwene her and any mortal man, or any other creature in heuen or erth. And that the holy gooste, the thyrde persone in trinitie, descendyng also from heuen, lighted downe into this moste blessed virgin, & there of her fleshe and substance, wrought this ineffable and incomprehensyble worke of the Incarnation of this Chylde Jesu Chyste.

And I beleue also and professe, that this worke and operation of the holy gooste, was all holy, without any synne or impurite, & that it was done without any violacion or detriment vnto the virginite of that blessed byrgin saint Mary.



The interpretation of

And I beleue also, that this chylde Iesu Chyste was not onely thus conceived without synne, but also that he was borne in lyke maner of his sayde mooste blessed mother, and that she both in the conception, and also in the birth, and natiuitie of this her chylde, and euer after, reteyned stil her virginite pure and immaculate, and as clere without blotte as she was at the tyme, that she was fyrste borne.

And I beleue, that this conception, and Natiuitie of our sayde sauour, was ordeyned to be thus pure, holy, and vndefyled, to thintent that al fylthines and malediction, wherewith the conception and byrthe of me, and of all other men, that euer were sithe Adam, o: shalbe, and al the filthines and malyce of the synnes of the hole worlde, as well original as actuall, shulde therby be purified, purged, and made cleane,

The sense and interpretation of the fourth Article.

**I** BELEVE assuredlye in my harte, and wth my mouth I do professe, that this Chyste, very god and manne, after he was thus conceived and borne of his blessed mother, waxed and lyued forthe here in the worlde, butylle he came vnto the age of .xxxii. yeres and aboue, and that in all this tyme of his lyfe, he suffered and endured for our sakes, and for our welthe, moche bodely afflyction, moche labour and trauaylle, moche hungre, thurst, and pouertie, moche iniurie and ignominie, and many other the miseries and infirmities, wherbuto all mortall men be subiecte.

And I beleue, that although this our sauour Iesu Chyyst passed ouer all the hole course of his said lyfe, euen from his natiuitie vntyll his deathe, in suche perfyete obedience vnto the lawes of god and man, and in suche perfyete innocenye of luyunge, that neyther any man in the worlde, nor the dyuell hym selfe, coulde euer fynde in hym suspicion of any the leaste crime o: offence that myght be dyuyfied: yet the blynde ignorant Jewes, replete with enuy and malyce, and the very menbres of the dyuell, by whom they were prouoked and  
enduced.

enduced there vnto, laboured continually by all craft, and meanes they coulde, to dystroy hym: and at length conspyr-  
 ynge to gether, and subornatyng false wytnesse, they toke  
 hym, and after they had bet hym, and spyt in his face, and  
 vsed all the bylany they coulde vnto hym, they bounde and  
 broughte hym befoze one Pontius Pilatus, beyng then the  
 chiefe iudge in Hierusalem, vnder the Emperour of Rome,  
 and there they mooste falsely accused hym, as a subuerter of  
 the lawes of god, and as a persone that seduced the people,  
 and moued sedicion among them, and as a traytour against  
 the emperour of Rome.

And I beleue that our sauyour Jesu Chyste, beyng thus  
 mooste falsely and wrongefully accused, and broughte befoze  
 the sayde iudge, was at length in publyke and open iudge-  
 mente condemned by the sentence of the sayde iudge, to be  
 nayled vnto a crosse, and to be hanged vpon the same, to the  
 intent he shulde so suffre that kynde of death, which among  
 the Jewes was euer mooste abhorred, and detested, and ac-  
 counted to be the mooste shamefull and cursed of all others.

And I beleue that after this sentence, and iugemente thus  
 pronounced and gyuen contrarye to all Iustyce, and equity-  
 tie: the Jewes dyd take this innocent Jesu Chyste our saui-  
 our, and fyrst of al byndyng hym faste to a pyller, & pressing  
 with great violence a crowne of thorne vpon his heed, they  
 dyd not onely mooste spitefully mocke hym, and scozne hym,  
 but they also most cruelly scorged, tourmented, and afflicted  
 hym, & finally they crucified hym, that is to say, they nayled  
 hym thzough handes and feete vnto a crosse, and so hanged  
 hym vp vpon the same, on a certayne hyll called Caluarie.

And I beleue also and professe, that he hanged there vpon  
 the same crosse betwene two theues, whiche were malefac-  
 tours, vntill he was dead, and his soule departed from his  
 body. And that after he was thus dead, one Ioseph ab Ara-  
 mathia, beinge one of Chyristis disciples, & certayn other de-  
 uout men & women, whiche also beleued in Chyist, opteyned



lycence of the sayde Iudge, to take downe this blessed bo-  
dye of our Salupour Iesu Chyſte from the ſayd Crolle.  
And that whan they hadde ſo done, they wrapped and folded  
the ſame body in a cleane ſyndone, and ſo laide it and buried  
it in a newe graue or ſepulchre, whiche the ſayd Joſeph had  
made of ſtone, wherin there was neuer man buried before.

And I beleue that our sauour Iesu Chriſte, in all the time of his moſte bytter and greuouſ paſſion, and in ſufferynge this moſte vyle and ſhameful deathe, not onely endured and ſuſteyned all the peynes and iniuries, and al the opprobries and ignominies, whiche were done vnto hym therein, moost patiently, without reſyſtance, and lyke an innocent lambe not openynge ones his mouth to the contrary: but alſo that he dyd wyllyngly and gladly without force or conſtrainte of any power, ſuffre this croſſe, and this kynde of deathe, and his ſoule alſo to departe frome his bodye.

And I beleue that by this passion and deth of our sauour  
Iesu Christe, not onely my corporall dethe is so destroyed,  
that it shall neuer haue power to hurte me, but rather it is  
made holssome and profitable vnto me, but also that all my  
synnes, and the synnes also of al them that do beleue in him,  
and folowe him, be mortified and deed, that is to say, all the  
guylte and offence therof, and also the damnation and peine  
due for the same, is clerely extincted, abolshe, and washed  
away, so that the same shall not afterward be imputed or in-  
flicted vnto me. And therefore woll I haue this passion, and  
this deathe in my dayly remembrance. And I woll not only  
glozie, and reioyse continually therein, and gyue al the than-  
kes I can vnto god for the same, consyderynge I haue, and  
shall assuredly attayne therby my redemption, my iustifica-  
tion, my reconciliation vnto goddis fauour, and lyfe euer-  
lastyng: but I woll also endeuour my self to my possible po-  
wer, and by the helpe of god, to folowe this my sauour Ie-  
su Christe, in the bearynge of myn owne crosse, accordynge  
to the wyll and commaundement of god, that is to saye, I  
woll

**I** woll dayly labour and study, to mortifie and kyll my carnal affections, and to subdue them vnto the spirite, and I woll patiently beare all the aduersities, afflictions, and punishmentes, that god shall sende vnto me in this worlde, and I woll in my harte hate, abhorre, and detest all synne, consideringe that the same was euer so odious and displeasaut vnto god, that nothyng in the world coulde worthily satisfie and contente hym for the same, but only the death and the bloud of his only and most dere beloued sonne Iesu Christ.

*The sense and interpretation of the fyfte Article.*

**I** BELEVE assuredly with my harte, and with my mouthe I do professe, that this our sauour Iesu Christe, after he was thus deed vpon the crosse, he descended immediately in his soule downe into hell, leauinge his mooste blessed body here in erthe, and that at his comyng thither, by the incomparable myght and force of his godheed, he entred into hell. And lyke as that myghty man, of whom saynte Luke speaketh, whiche, enterynge into the house of an nother stronge man, fyrst ouercame hym, and bounde him hande and fote, and afterwarde spoiling him of al his armure and strength, wherein he trusted, toke also awaye from hym, al the goodes & substance he had. and lyke as stronge Sampson slewe the mighty lion, and toke out of his mouth the swete hony: euen so our sauour Iesu Christ at his said entre into hel, fyrste he conquered and oppressed bothe the dyuell and hell, and also deathe it selfe, wher vnto al mankynde was condemned, and so bounde theym faste, that is to saye, restrayned the power and tyrannye, whiche they had before, and exercysed ouer al mankynde, that they neuer had sythe that tyme, nor neuer shal haue any power synally to hurte or annoy any of them, that do faythefully beleue in Iesu Chryste, and afterwarde he spoyled helle, and deliuered, and brought with him from thens, all the soules of those ryghtuouse and good menne,

B.iii.

whiche:

Luc.ii.

Iudi 14.



The interpretation of  
whiche from the fall of Adam died in the fauour of god, and  
in the faith and beleue of this our sauour Jesu Christ, whi-  
che was then to come. And I beleue that by this descending  
of our sauour Jesu Christ into hell, not onely his electe peo-  
ple, whiche were holden there as captiues, were deliuered  
from thens: but also that the sentence and iudgement of the  
malediction and of eternal damnation (which god him selfe  
most rightfully pronounced vpon Adam, and all his poste-  
ritie, and so consequently vpon me) was clerely dissolued, sa-  
tisfied, released, and dyscharged, and that the dyuel and hel  
bothe haue bitterly losse, and be depriued of all the ryghte,  
clayme, and interest, whiche they myghte haue pretended to  
haue had in me by thauctorie of that sentence, or by reason  
of any synne that euer I had or haue commytted, be it origi-  
nall or actuall. And that the dyuel, with al his power, craft,  
subtiltie, and malice is now subdued and made captiue not  
onely vnto me: but also vnto al thother faythful people, and  
right beleuers in Jesu Christe, that euer was or shal be syn-  
the tyme of Chrystis sayde descendynge in to hell. And that  
our sauour Jesu Christe, hath also by this his passion, and  
this his descendynge into hel, payed my raunsome, and hath  
merited and deserued, that neither my soule, neither the sou-  
les of any suche, as be right beleuers in Christe, shal come  
therin, or shal fynally be encombered with any title or accu-  
sation, that the dyuell can obiecte ageynst vs, or laye vnto  
our charge.

And I beleue that this our sauour Jesu Christe, after he  
had thus in soule conquered, and spoiled the dyuell and hel  
of all theyr force, power, and tyranny, and made them sub-  
iecte vnto me, and all true christen men, in lyke case as they  
were vnto Adam, before his fall: he returned agayne frome  
hell, like a most mighty kyng, and conquerour, in triumphe  
and glorie, and came vnto the sepulchre, where his blessed  
body laye buried, and so resumpnge and takynge agayne the  
very same body vppon hym, the thyrde daye after his sayde  
deathe

deathe he lyfkd agayne, and so rose out of that sepulchre in his natural and perfite manhode, that is to say, in his soule and in the selfe same body, whiche was bozne of the virgine Mary, and dyd hange vpon the crosse.

And I beleue also, and professe that after he had so done, he liued in the worlde by the space of .xl. days, in the which time he was conuersant, & did eate, and drinke, with his apostels, and his disciples, and preached vnto them, & autorised them to go forth into the worlde, to manifest and declare, that he was the very Chyste, the very Messias, and the veray god and man, which was promysed in scripture, to come & saue, and to redeme all those that wolde beleue in him.

And I beleue assuredly that by this descendynge of Chyste into helle, and this his resurrection ageyne frome deathe to lyfe, Chyste hath merited and deserued for me and all trewe and faythfull christen men, not onely that our sowles shall neuer come into helle: but also that we shall here in this lyfe be perfittly iustified in the syght and acceptation of god, and shall haue suche grace, myght, and power gyuen vnto vs by hym, that we shall be made able therby to subdue, to mortific, and to extinguysshe our olde Adam, and all our carnall, and fleshely concupiscences, in suche sorte, that synne shall neuer afterwarde reigne in our mortal bodies, but that we shall be holly deliuered from the kyngdome of synne, and from spirituall deathe, and shall be resuscitated and regenerated into the newe lyfe of the spirite and grace.

And where as I, and all other christen men shuld haue ben the mooste miserable of all other creatures in the worlde, and shuld haue died lyke heathens, and pagans without al hope of euerlastynge life, or of risynge agayne after our deathe: if Chyste our heed and sauour had not rysen agayne to lyfe after his deathe, I beleue and truste nowe assuredly, that by the vertue and efficacie of this descendynge of Chyste into helle, and of his resurrection ageyne from deathe to lyfe, not onely our corporall deathe, and all the afflictions, which we  
maye.



The interpretation of  
may susteyne in this worlde, shall not annoy vs, but shall  
rather tourne vnto our profite, and be as entrees and occa-  
syons of our greater glozie, but also that we shall after our  
corporall deathe be preserued from the captiuitie of hell, and  
shall be made parttakers of Christis resurrection, that is to  
say, that we shall aryse and lyue ageyne in the selfe same bo-  
dyes and sowles, that we now haue, and soo shall vtterlye  
ouercome deathe, in lyke maner as our heed and our saui-  
our Iesu Christe hath done before vs, and shal fynally lyue  
with hym immortally in ioye and felicitie.

*The sense and interpretation of the syxte Article.*

**I** BELIEVE assuredly, and constantly do professe, that this  
our sauiour Iesu Christe, after he had perfittely accompi-  
shed and perfourmed the hole misterie of the redemption of  
mankynde, by his incarnation, his byrthe, his passion, his  
deathe, his buriall, his descendyng into helle, and rysyng a-  
gayne from death to lyfe, and after he had ben here in erthe,  
conuersant with his apostels, and disciples, by the space of  
xl. dayes after his sayde resurrection, the same fortieth day,  
whan he was amonge his sayde apostelles, he in their syght  
ascended vp ageyne into heuen, in the verye same his natu-  
rall body, whiche was borne of the blessed virgine his mo-  
ther, and was crucified vpon the crosse. And soo dyd with-  
draue his corporal presence from the syght of his Apostels,  
and from the syght of all other creatures here in erthe, to the  
intente they shulde from thensforthe eleuate and lyfte vp  
theyr hole hartes, theyr myndes, theyr desyres, and all theyr  
affections from erthely thynges, and from all carnall and  
worldely cares, towarde heuen and heuenly thynges, and  
so shulde prepare theyr hartes, and make theym selves mete  
and apte to receyue the holy gooste and his spiritual gyftes,  
whiche he wolde sende downe in to the worlde sone after his  
sayde ascencion.

And

the syxte Article.

And I beleue in lyke maner that this our sauour Iesu Christe, after he was retourned into heuen, beinge very god and very man in one person, all myghty god his father dyd constitute and sette hym vppon his ryghte hande, and that euer sythe that tyme, he hath so sytte, and so shal sit eternally, that is to saye, almyghty god his father, dyd communicate and gyue vnto him gloꝝy, honour, felicitie, power, and euerglastyng monarchie, gouernance, rule, and dominion ouer all the principates, potestates, powers, dominations, and ouer all creatures, that can be named either in this world, or in the worlde to come. And soo ordeyned, that he shulde be kynge of al kynges, and lord of al lordes, and that al thynges in heuen and erthe shulde be caste vnder his feete, and made subiecte vnto hym. And that he shulde be thonly heed of the catholyque churche, and that the same churche shulde be the body vnder that heed. And like wise as the heed alway excelleth al thother membes: so Christe shuld excelle incomparably in honour, and dignitie, al the membes of his said body the churche, and that he shulde be the onely perfection and consummation of the same.

Ephe. i.

And I beleue also, and profite that this our sauour Iesu Christe, being thus constituted and set vpon the right hande of his father, was and is also constituted, to be not only the eternall kynge, the heed, the lord, and gouernour of his body, the catholyque churche, but also to be the onely eternall priest and byshop of his sayde churche, that is to saye, to be the onely patrone and aduocate, and thonly mediatour betwene god and mankynde, and the onely intercessor for the synnes of all them that ryghtfully beleue in him.

And I beleue that accordyng therunto, our sauour Iesu Christ is of his owne goodnes, not onely more redy alwaies, than any other creature in the worlde is, to helpe me by his mediation and intercession, but also that whan so euer I do inuocate, and calle vpon hym, in right fayth and hope, with full intente, and purpose to amende, and retourne from my

C

noughty



The interpretation of  
noughty lyfe, he presenteth, and exhibith vnto the syght of  
his father his moste blessed body, as it was wounded, cru-  
cified, and offred vp in sacrifice for the redemption of man-  
kynde. and so from tyme to tyme maketh continuall request  
and intercession vnto god his father for the remission of all  
my synnes, and for my reconciliation vnto his fauour, and  
fynally doth obteyne, that god so reconciled, woll bouchsafe  
to sende downe his holy spirite, to dwelle within my harte,  
there to rule, to gouerne, and to sanctifye me with all my  
thoughtes and dedes, and to comforte, and strengthe me  
with all spirituall gyftes, necessary to the attaynyng of e-  
uerlastyng lyfe.

And therfore lithe my heed and my sauour Jesu Christ as-  
cended vp into heuen, and sitteth there vpon the right hand  
of his father, and maketh there contynuall intercessyon for  
me: I shall neuer from hensforth, by the grace of god, seke  
nor set my felicitie in any worldly thinge, but shall alwayes  
vse the creatures, and ordynaunces of this worlde, and all  
worldly thynges, as a passyng, or a pylgryme vseth the  
commodities of a straunge countreie, wherin he intendeth  
not to tary, but to passe forth, vntyll he shall come vnto his  
owne dwellinge place. And I shall conuerte my hole cure,  
desyre, and study from these earthely pleasures, to the attay-  
nyng of that heuenly, and euerlastyng lyfe, whiche is pre-  
pared, and ordeyned for me. And being assured of so good,  
so lounge, and therewith soo myghty a gouernour, media-  
tour, and aduocate in heuen, as Christ is, I wol by the helpe  
of his grace, from hensforth continue styl, a perseuer vnder  
his kyngedome, his tuicion, and his gouernance, and so be-  
ing, I woll accompt my selfe safe, and sure in all maner ad-  
uersities, and agaynst all maner aduersaries and enemyes.  
And I woll neuer, by the helpe and grace of god, seke other  
gouernour or mediatour, nor all the displeasures, iniuries,  
or aduersities in the worlde, nor all the malyce, crafte, and  
subtiltie of the dyuell, nor all the multitude or burden of my  
sunnys.

Sinnes, shall cause me to distruste or dispayre of helpe at his handes, nor yet shall make me afrayed to prosecute this my said desire, and purpose, or cause me to desyst from the same.

*The sense and interpretation of the. VII. Article.*

**I** BELEVE assuredly, and constantly do professe, that our sauour Iesu Christ, being thus ascended into heuen, and sette there on the right hande of almyghtye god his father, shall at the laste ende of the worlde, whiche we call Domesday, retourne ones agayne, and come from heuen, and appere vnto all the people of the worlde both quicke and deed, in his persyte manhode, and in the selfe same body, wherein he ascended, to the inestimable comforts, and reioyse of the good, and to the extreme terrour & confusyon of the wicked.

And although our sauour Iesu Christ, at his fyrst aduent or commynge into the world (which was whan he came to be incarnate) appered in the habite and fourme of a very lowe seruant, and of an abiecte persone, in all humblenes, pouverte, affliction, and miserie, and suffred hym selfe to be iniustly iudged, and condemned to death by others, and although he hath euer syth that tyme, and euer shall vntyl domesday, vse his mercy, and longe pacience, and suffrance towarde the wretched synners of the worlde, inuitinge alwayes, and calling them from tyme to tyme to repentance: yet I beleue assuredly, that at his seconde aduent or commynge, he shall appere in the high and almyghty power, gloze, and maiestie of his kyngedome, and beinge accompanied with all the orders of aungelles, waytinge vpon hym as his ministers, he shall sytte openlye in the clowdes of the ayre, and shall iudge al the worlde quicke and deade, and that straytely, accordynge to trouthe and iustice, and accordynge as he hath promysed and thretened to do by his holy worde, expessed in scripture, that is to say, accordynge to euery mannes owne workes and dedes done by him whyle he lyued in the world,

C.ii.

without

Matt. 25.  
Apo. 1.



### The interpretation of

without sparyng, or fauourpynge, or shewynge of mercy vnto any, whiche haue not deserued the same in their lyfe tyme.

Rom. 2. And I beleue assuredly that at this day, whan Christ shall thus sytte in the seate or throne of his iugement, al the people of the worlde quicke & dead, that is to say, aswel al those whiche shall be founde on lyfe in the worlde, at the daye of this seconde aduent or comyng of Christe: as also al those, whych euer sythe the creation of Adam, lyued here in this worlde, and dyed before that day, shall come and appere before the presence of Christe, in their very bodies and sowles. And whan they shal be so gathered, and assembled togyther, our sauour Jesu Christe shall pronounce the extreme or final sentence and iugement of euerlastyng saluation vpon all those persons, whiche in their lyfe tyme obeyed and conformed theym selfe vnto the wyll of god, and exercysed the workes of right belefe and Charitie, and so perseueryng in well doinge, sought in their hartes and dedes, the honour and glorie of god and lyfe immortall. And contrary vppon all those, whych in theyr lyfe tyme were contentious, and dyd repugne against the wyll of god, and folowed iniustice and iniquitie, rather than trouthe and vertue, our sauour Christe shall than and there pronounce the sentence of euerlastyng punishment and damnation.

And I beleue that our Sauour Jesu Christe shall also than and there calle aparte and make a perfyte separation or diuysyon betwene these two sortes of people, that is to say, betwene the shepe and the gootes, the corne and the chaffe, the good and the badde, the blessed and the cursed, the members of his body, and the members of the dyuelle. And so setting the good & the blessed vpon his ryght hande, he shall cleerely and perfytely rydde, deliuer, and redeeme them for euer, from the power and malice of the wycked, and from all paynes and euill, and so take them all vp with hym into heuen, there to be crowned and rewarded in body and soule, with honour, glorie, and euerlastyng ioye and  
peace

the eyght Article.

11

peace, whiche was prepared for them from the begynnyng of the worlde. And contrary he shall sette all the other, whiche shall be iuged to euerlastyng peyne and death, vpon his lefte hande, and so shall sende them downe into hell there to be punysshed in body and soule eternally with fyre that neuer shall haue ende, whych was prepared from the begynnyng of the worlde for the dyuell and his angelles, and the cursed members of his body.

The sense and interpretation of the eyght Article.

**I** BELEVE assuredly in my harte, and constantly do professe and knowlege, that the holy gooste is the thyrde person in trinite, and that he is veray god and lord, autour & former of all thynges created, and that he procedeth bothe from god the father, and from god the sonne, and is of the selfe same nature and substance, and of the same euerlasting essence or beinge, whiche the father and the sonne be of, and that he is equal vnto them both in almyghtyness of power, & in the worke of creaton, and al other thinges appertayning vnto the deitie or godheed, and that he is to be honored and glorified equally with them bothe.

And I beleue that this holy spirite of god is of his nature all holy, or rather holynesse it selfe, that is to saye, that he is the onely gooste or spirite, whych with the father and the sonne euer was, and euer shall be the onely auttour, causer, and worker of all holynes, puretie, and sanctimonie, and of all the grace, comfort, and spirituall lyfe, which is wrought and commeth into the hartes of all trewe christen men. In so moche, that neither it is possible, that the dyuell or any of those euill spirites, whiche doo possesse and reygne in suche persones, as be subiecte vnto synne, can be expelled or putte out of theym, but by the power of this synger of god, that is to saye, of this holpe spirite, whych is called in scripture, the syngre of god. neither it is possible, that the harte

C.iii.

of any

Mat. 12.



The interpretation of

of any man, beinge ones corrupted, and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the speciall worke and operation of this holy spirite. neyther it is possible for any man to come vnto the father by Chyste, that is to saie, to be reconciled in to the fauour of god, and to be made and adopted in to the nombre of his chyl dren, or to obteyne any parte of that incomparable treasure, whiche our sauour Jesu Chyste, by his natyuitie, his passion, his deathe, his resurrection, and his ascension, hath merited for mankynde: oneles this holpe spiryte shall fyrste illumine, and inspyre in to his harte the ryghte knowlege and fayth of Chyste, with due contrition and penaunce for his synnes, and shall also afterwarde instructe hym, gouerne hym, ayde hym, directe him, and endewe him, with suche speciall gyftes, and graces, as shall be requysyte and necessary to that ende and purpose.

And I beleue also assuredly, that this holy spirite of god is of his owne nature full of all goodnes and benygnytie, or rather that he is goodnes it selfe. Forasmuche as he is the onely goost or spiryte, whiche with the father by Chyste instilleth, and infoundeth in to the hartes of mortall men (after they be ones purifed from synne by fayth, and deliuered from the power of the dyuell) dyuers and manyfolde mooste noble and excellent gyftes and graces, as the gyfte of holpe feare and dread of god, the gyfte of seruent loue and chary-  
 tie towarde god, and our neyghbour, the gyfte of spiry-  
 tuall wysedome and vnderstandynge, the gyfte of free wyll  
 and desyre, and also of very fortitude and strength, to con-  
 tempne this worlde, to subdue and mortifye all carnall con-  
 cupiscence, and to walke in the wayes of god, the gyfte of  
 perseuerance to contynue in the same, the gyfte of pitie and  
 mercy, of pacience and benignitie, of science, and cunnyng,  
 of prophecieng, of curynge and healyng, and of all other  
 vertues necessary for chysten men to haue, eyther for the at-  
 tainynge of theyr owne saluation, or for the edifieng, and  
 profyte

Timoris.  
 Sapien.  
 Intellect.  
 Concili.  
 Fortitu-  
 dinis.

Pietas.  
 Sciencia.

profyte of their neighbours. All and synguler which gyftes and graces I knowlege, and professe that they procede from this holy spirite, and that they be gyuen, conferred, and distributed vnto vs mortal men here in erth, at his owne godly wyll, arbitre, and dispensation, and that no man can purchase or obteyne, ne yet receyue, reteyne, or vse any oone of theym, without the speciall operation of this holy spiryte. And although he gyueth not, nor dispenseth the same equally and vnto euery man in lyke: yet he gyueth alwayes some portion therof vnto all persones, whiche be accepted in the syght of god, and that not onely frely, and without all theyr deseruynges, but also in suche plentie, and measure, as vnto his godly knowledge is thoughte to be moste beneficiall and expedyente.

And I beleue that this holy spirite of god is of his owne nature, auctour of charitie and holy loue, or rather that he is charitie it selfe. First bicause that he is that ineffable and incomprehenisible loue or concord, wherwith the father & the sonne be conioyned inseparably the one with the other. Seconde, bycause he is the bonde and knotte, wherwith our sauiour Iesu Christe, and his moste dere beloued espouse the churche (which is also his very mysticall body) and all a synguler the veray membes of the same churche and body, be vnited, knytte, and conioyned togyther in suche perfite and euerlastyng loue and charitie, that the same can not be dissolved or separated. Thyrde, bycause he is also the very bonde and knotte, wherby all and euery one of the membes of Christis sayde churche and body, be vnited, coupled, and conioyned the one of them with the other in perfite mutuall loue and charitie. For I beleue assuredly, that lyke as the membes of our mortall bodies be, by the spirituall operation and vertue of our sowles, not onely preserued holly togyther in one bodye, and be endewed with lyfe, and power to exerceyse suche naturall functions, and offyces, as be deputed vnto them, but also be conteyned in mutual affection



The interpretation of

And desyre eche to helpe and conserue the other: Euen so the membes of this mysticall bodye of Chyrste be, by the onely and speciall operation and worke of this holpe spyrite, not onely congregated, vnited, and incorporated in to this one body of Chyrste, and so do consist, and endure holly, and perfectly in the same body, euery one in his owne peculiar function: but also that they be knitted, combined, and conglutinated all together, and euery one of them with other, in perfect and indissoluble loue, and in the communion of al theyr gyftes, and graces, and of all other thynges, wherewith the one of them may helpe, succour, or comforte the other.

Act. 1. And I beleue that this holy spirite of god is the spyrite of trouth, and the autour of all holpe scrypture, conteyned in the hole canon of the Bible. And that this spyrite dydde not onely inspire, and instruct all the holy patriarches, and prophetes, with all the other membes of the catholike churche, that euer was from the begynnyng of the worlde, in all the trouthes, and verities that euer they dyd knowe, speake, or write: but also that the same holy spyrite dyd ones descende downe from heuen, in the symplytude and lykenes of fyre tongues, and dyd lyghte downe vppon all thapostelles and disciples of Chyrste, and enspired them also with the knowledge of all trouthe, and replenyshed them with all heuenlye gyftes and graces. And that from that day vnto the worldes ende, he hath ben, and shall be continually present, and also chiefe president in the catholique churche of Chyrste, that is to say, that he hath, and shall continually dwell in the hertis of all those people, whiche shall be the very membes of the same churche, and shall teache, and reuele vnto them the secretes, and mysteries of all trouthe, whiche is necessarye for them to knowe, and that he shal also contynually from time to tyme rule them, directe theym, gouerne theym, sanctifie them, and grue vnto theym remission of theyr synnes, and all spirituall comforte, as well inwardly by fayth, and other his secrete operations, as also outwardely by the open ministrations

nistrat[i]on, and efficacie of the worde of god, and of his holy sacramentes, and that he shall endewe the[m] with all suche spirituall graces, and gyftes, as shall be necessarie for them to haue, and so finally shall rewarde them with the gyfte of euerlastynge lyfe, and ioye in heuen.

*The sense and interpretation of the ninth Article.*

**I** BELEVE assuredly in my harte, and with my mouthe I do professe and knowlege, that there is, and hath ben euer from the begynnynge of the worlde, and so shall endure, and contynue for euer, one certayne nomb[er], societie, communion, or company of the electe and faithfull people of god, of whiche nomb[er] our sauour Jesu Ch[ri]ste is the onely heed and gouernour, and the membris of the same, be all those holy sayntes, which be nowe in heuen, and also al the faithfull people of god, whiche be nowe on lyue, or that euer here tofore haue lyued, or shall lyue here in this worlde, from the begynnynge, vnto the ende of the same, and be ordeyned for theyr true faythe, and obedience vnto the wyll of god, to be saued, and to enioye euerlastynge lyfe in huen.

And I beleue assuredly that this congregation, accordyng as it is called in scripture, so it is in very dede the Cite of heauenly Hierusalem, the mother of all the electe people of god, the onely doue, and the onely beloued of god, in perfite and euerlastynge charitie, the holy catholyke church, the temple or habitacle of god, the pure & vndefiled espouse of Ch[ri]ste, the veray mysticall body of Ch[ri]ste. All and syngular which names, and appellations, and certayne suche other reherfed in holy scripture, I beleue and professe, that they be mooste worthely attributed vnto this holy church, or congregation. And lyke as citizens assembled in one citie do lyue there vnder commune lawes, and in commune societie, and there do consult, study, and labour eche man in his rounge and office, and accordyng vnto his callynge for theyr common welthe,

**D**

**and**

Galat. 4.  
Cant. 6.  
Hier. 13.  
Rom. 8.  
1. Cor. 3.  
2. Cor. 6.  
Eph. 5.



### The interpretation of

and fynally be made participante, oꝛ parttakers of all and synguler suche benefites, and commodities, as do aryse vnto them therby: Euen so I beleue that the membres of this holy catholique churche, oꝛ congregation be collected, & gathered together within the same churche, as within one citie oꝛ folde. and that they be therein all vnyted, and incorporated by the holy spyrite of Christe in to one bodye; and that they do lyue there all in one faythe, one hope, one charytie, and one perfyite vnitie, consent, and agreement, not onely in the true doctryne of Christe, but also in the ryghte vse and ministration of his sacramentes. and so liuinge in this perfyite vnytie, swete harmonye, and con corde, I beleue that they do labour continually, euery one in his vocatiõ, foꝛ the common welthe of this hole bodye, and of euery parte and membre of the same. And that all the prayers, good workes, and merites, yea and al the gyftes, graces, and goodes, whiche be conferred, done, oꝛ wrought in oꝛ vnto this hole bodye, oꝛ any membre of the same, shall be applied vnto euery one of them, and shall redounde communely vnto the benefytte of them all.

And I beleue that this hole congregation, is all holy, that is to say, that this churche and all the partes, and membres of the same, be so purified, and mundified, as well by Christis mooste pꝛeciousse bloude, as also by the godly pꝛesence, gouernance, and assistance of his holy spirite (whiche dwelleth and inhabiteth continually within the sayde congregation, and gouerneth and sanctifieth the same) that neyther the lepy of heresie, oꝛ false and peruerse doctrine, neither the fylthines of synne, neyther the gates of helle, shalbe able fynally to pꝛeuaile agaynste them, oꝛ to pull any of theym out of the handes, and possession of Christe. And although god dothe oftymes suffre not onely synne, errour, and iniquytie so to abounde here in the worlde, and the congregation of the wycked to exercise suche tyranny, crueltie, and persecutiõ ouer this holy churche, and the membres of the same, that  
it might

it myght seme, the sayde churche to be vtterly bpped, and  
 extingwished: but also suffreth many and sondry of the mem-  
 bres of the same holy churche to fall out from this body, for  
 a season, and to commit many greuous, and horrible offen-  
 ces, and crimes, for the whiche they deserue to be pceded,  
 and excluded, for a season, from the communion of this holy  
 churche: yet I beleue assuredly, that god woll neuer vtterly  
 abiecte this holy churche, nor any of the membres thereof,  
 but that the same dothe, and shal perpetually continue, and  
 endure here in this worlde, and that god shal at all tymes,  
 (yea whan persecution is greatest and most feruent) be pre-  
 sent with his holy spirite in the same churche, and pserue  
 it all holy, and vndefyled, and shal kepe, ratifie, and holde  
 sure all his promyses, made vnto the same churche or con-  
 gregation. And fynally that all suche membres, as be fallen  
 out from the same by synne, shal at length rise agayn by pe-  
 naunce, and shal be restored and vnyted agayne vnto the  
 same holy body.

And I beleue assuredly that in this holy churche, and with  
 the membres of the same (so longe as they be impytant and  
 lyuynge here in erthe) there haue bene euer, and yet be, and  
 euer shal be ioynded, and mingled to gether an infinite nom-  
 bre of the euill and wycked people, whiche all though they  
 be in dede the very membres of the congregation of the wic-  
 ked, and as the gospell calleth them very wedes, and chaffe,  
 euill fythe and gootes, and shal fynally be iudged to euer-  
 lastyng damnation: yet forasmoche as they doo lyue in the  
 commune societie, or company of those whiche be the veray  
 quicke and lyuynge membres of Chrystis mysticall bodye,  
 and outwardly do professe, receyue, and consent with them,  
 for a season, in the doctrine of the gospell, and in the ryghte  
 vsynge of the sacramentes, yea and ofte tymes be indewed  
 with right excellent gyses of the holy goost, they be to be  
 accompted, and reputed here in this world to be in the nom-  
 bre of the sayde veray membres of Chrystis mysticall bodye,

D.ii.                      so longe

Mat. 13.  
 Matt 3.  
 Mat. 13.  
 Matt. 25.



The interpretation of

so longe as they be not by open sentence of excommunication pceded, and excluded from the same. Not bycause they be such membes in very dede, but bicause the certayne iugement & knowlege of that they state, is by goddis ordynance hydden, and kepte secreete from al mens knowlege, and shal not be reueled vntylle the tyme that Chyste hym selfe shall come at the woordes ende, and there shall manypfest, and declare his veray kyngedome, and who be the very true membes of his body, and who be not.

And I beleue that this holy churche is catholyque, that is to say, that it can not be coercted or restrayned within the limites or bondes of any one towne, citie, prouince, region, or countreye: but that it is dyspersed and spredde vniuersally through out all the hole worlde. In so moche, that in what part so euer of the worlde, be it in Affrique, Asia, or Europe, there maye be founde any nombre of people, of what sorte, state, or condition so euer they be, whiche doo beleue in oone god the father creatour of all thynges, and in one lord Iesu Chyste his sonne, and in one holy goost, and do also professse, and haue all one fayth, one hope, and one charitie, according as is prescribed in holy scripture, and do al consent in the trewe interpretation of the same scripture, and in the right vse of the sacramentes of Chyste: we maye boldly pronounce and saye, that there is this holy churche, the veray espouse and body of Chyste, the veray kyngdome of Chyste, and the veray temple of god.

And I beleue that these particuler churches, in what place of the worlde so euer they be congregated, be the veray partes, porcions, or membes of this catholyque and vniuersal church. And that betwene them there is in dede no difference in superiortie, preeminence, or auctoritie, neyther that any one of them is heed or soueraygne ouer the other: but that they be all equall in power, and dignitie, and be all grounded, and builded vpon one foundation, and be al called vnto lyke, and vnto the same puritie, cleannes, honour, and glorie,

tie, and be al subiecte vnto one god, one lord, one heed Ie-  
su Christe, and be all gouerned with one holye spirite. And  
therfore I do beleue, that the churche of Rome is not, nor  
can not worthily be called the catholyque churche, but onely  
a particular membze therof, and can not challenge oꝝ vindi-  
cate of ryghte, and by the worde of god, to be heed of this  
vniuersall churche, oꝝ to haue any superioritie ouer thother  
churches of Christ, which be in England, France, Espaine,  
oꝝ in any other realme, but that they be al free from any sub-  
iection vnto the sayde church of Rome, oꝝ vnto the minyster  
oꝝ bisshope of the same.

And I beleue also that the sayde churche of Rome, with  
all thother particular churches in the world, compacted and  
vnited together, do make and constitute but one catholyque  
church oꝝ bodey. And that lyke as our sauour Christe is  
one persone, and the only heed of his mysticall body: so this  
hole catholyke churche, Christis mysticall body, is but one  
bodey vnder this one heed Christe. And that the vnytie of  
this one catholyke churche, is a mere spirituall vnytie, con-  
sistynge in the poyntes before reherfed, that is to say, in the  
vnitie of Christis fapth, hope, and charitie, and in the vnitie  
of the righte doctrine of Christe, and in the vnitie and vny-  
forme vsynge of the sacramentes consonante vnto the same  
doctrine. And therfore although the sayde particular chur-  
ches, and the membzes of the same, doo moche differre, and  
be discrepant the one from the other, not onely in the diuer-  
sitie of nations and countreys, and in the diuersitie, dignite,  
and excellencye of certayne suche gyftes of the holy goost, as  
they be endewed with: but also in the diuers vsyng, and ob-  
seruation of suche outwarde rytes, ceremonyes, traditions,  
and ordynaunces, as be instytuted by theyꝝ gouernours,  
and receyued, and approued amonge them: Yet I beleue as-  
suredly that the vnytie of this catholyque churche, can not  
therfore, oꝝ foꝝ that cause be any thyng hurted, impeched, oꝝ  
infringed in any poynte, but that all the sayde churches do

D.iii.

and



The interpretation of  
and shall continue styll in the vnitie of this catholyke churche, not withstandynge any suche dyuersytie, no: that any of them oughte to be reputed as a membre deuyded o: precyded from the same fo: any suche cause of dyuersytie o: difference vled by them, o: any of them in the sayde poyntes.

And I beleue that all the particuler churches in the world, whiche be membres of this catholique churche, maye all be called apostolicall churches, as well as the churche of Rome, o: any other churche, wherin the apostels theym selves were somtyme resident. f o: as moche as they haue receyued, and be all founded vpon the same fayth, and doctrine, that the true apostels of Christe dyd teache and professe.

And I beleue and truste assuredly, that I am one of the membres of this catholyke churche, and that god of his only mercy, hath not onely chosen and called me therevnto by his holy spirite, and by the efficacy of his worde and sacramentes, and hath inserted and vnyted me into this vniuersal body o: flocke, and hath made me his sonne and inherytour of his kyngdome: but also that he shal of his lyke goodnes, and by the operation of the holy goost, iustifie me here in this worlde, and fynally glozifie me in heuen. And therefore I proteste and knowlege, that in my harte I abhorre & deteste all heresies and scismes, wherby the true interpretation and sense of scripture is o: maye be peruerterd. And do promyse by the helpe of god, to endure vnto my lyfes ende in the ryght profession of the faythe, and doctryne of the catholyke churche.

*The sense and interpretation of the tenth Article.*

**I** BELEVE assuredly in my harte, and with my mouth I professe, that betwene and amonge all and synguler the sainctes, that is to saye, the quycke and liuinge membres of the catholyke churche of Christe, whiche is his mysticall body, there is a perfyte communion and participation of all,  
and

and syngular the graces of the holy goste, and the spirituall goodes and treasure, whiche do belonge vnto the sayd hole body, oꝛ to any part, oꝛ membre of the same. And like as all the partes & membres, which be liuing in the naturall body of a man, do naturally communicate and minister eche to o-ther the vse, commoditie, and benefite of al their forces, nutriment, and perfection (in so moche, that it lyeth not in the power of any man, to say that the meate, whiche he putteth in at his owne mouthe, shall nourishe one particular membre of his body, and not an other, but that all and euery one particularly shall receyue of the sayd nutriment, and of the vertue and benefite therof, more oꝛ lesse, accoꝛdyng to that naturall disposition, portion, and place, which it hath within the same body) Euen so I beleue, that what so euer spirituall gyft, oꝛ treasure is gyuen by god vnto any one part oꝛ membre of this mysticall body of Chyste, all though the same be gyuen particularly vnto this membre, and not vnto an other, yet the fruite and merite therof, shall by reason of that incomprehensible vnion and bande of charitie, whiche is betwene them, redounde necessarily vnto the profyte, edifieng, and increase in Chyristis body of al the other membres particularly: in so moche, that there shall nede no mans auctorite to dispense & distribute the same, oꝛ to apply it vnto this mēbre oꝛ that (lyke as the byshop of Rome pretended to do by vertue of his pardons) but if the membre, whych shall receyue this treasure, be a lyuynge membre in this mysticall body, and not putrified oꝛ cut of from the same, I beleue assuredly, that he shall be made participant of the sayde treasure, and shall haue and enioy the fruite and benefite of the same, and that in suche quantitie, and measure, as foꝛ the rate, proportion, and qualitie, of the spirituall lyfe, fayth, & charitie, whiche he hath in the same body, shall be expedient and necessarie foꝛ hym to haue.

The bys  
shoppe of  
Romes  
pardons.

And I beleue, that I beinge vnited, and corporated, as a lyuynge membre into this catholyke churche (as vndoub-  
tedly,



The interpretation of

tedly I truste that I am) not onely Christe hym selfe beinge heed of this body, and the infinite treasure of all goodnes, and all the holy sayntes, and membez of the same body, do and shall necessarily helpe me, loue me, pray for me, care for me, wepe on my syde, comforte me, and assiste me, in all my necessities here in this worlde: but also that I shall be made parttaker of the fruite, benefite, and trespure of Christis most blessed lyfe, and his bytter passyon, and of all the holy lyfe, passions, and pacience, and of al the prayers and other good workes of faith and charitie, whiche haue bene, or shall be done, or susteyned by any, and euery one of al those faithful, and rightuous people, which euer haue ben, or shalbe membez of this catholyque churche.

And I beleue that in this catholyke churche I and all the lyuely and quicke membez of the same, shall continuallye and from tyme to tyme, so long as we shal lyue here on erth, obteyne remission and forgyuenes of all our synnes, as well originall as actuall, by the merites of Christis bloudde and his passion, and by the vertue and efficacy of Christis sacramentes, instituted by hym for that purpose, so oft as we shal worthily receyue the same.

And lyke as it is not in the power of any man to dispense, mynyster, or distribute any parte of that nutryment, whiche he receyueth in at his mouthe vnto any membre, whiche eyther is mortified and deed in his body, or that is cut of from the same: Euen so I beleue assuredly, that neyther Christis bloudde, nor his sacramentes, nor any of the graces of the holy goost, nor any good worke in the worlde, do or can any thynge profyte to remission and forgyuenes of synne, or saluation vnto any persone, whiche is in veray dede out of the catholyque church, as longe as he shall so stande, and continue out of the same. For I beleue assuredly, that out of this catholyque churche, there neither is, nor can be any such communion of sainctes, or remission of synnes, as is before rehearsed: but that lyke as all the people and beastes, which at  
the

the tyme of Noes floude, were out of his arke or shyp, were al drowned and perished: euen so al the people of the worlde, be they Jewes, turkes, Saracenes, or of any other nation, what so euer it be, whiche either for their infidelitie, heresie, or scisme, or for theyr induratenes, and obstinate persecuyng in mortall synne, be separated and diuided from the membris of the sayde catholyque churche, and soo shall finally be founde eyther to be out of the same churche, or elles to be as deed membris therein, shall vtterly peryshe, and be damned for euer.

The sense and interpretation of the. XI. and.

XII. Article

**I** BELEVE stedfastly in my harte, and with my mouth I do professe, that at the daye of the general domie, or iugement, whan Christe shall come, and sytte to iuge both quicke and deade, almyghty god shall by the operation of his holy spiryte, stire and raise by ageyne, the veraye fleshe and bodie of all men, women, and chyldren, bothe good and badde, christened, and hethen, that euer lyued here in this worlde, from the begynnynge of the same, and dyed before that daye. And althoughe the sayde fleshe and bodie were deed before and buried, ye and consumed by fyre or water, or by any other meanes destroyed: yet I beleue, that god shall, of his infinite power, make them all at that daye hole and persyte agayne, and soo euery man generally, shall resume and take againe the very selfe same body, and fleshe, whiche they had, while they lyued here on erthe: and so shall ryse from deathe, and lyue agayne in the very selfe same body and soule, whiche they had before.

And I beleue that euery man, beinge thus made persfite mā in body, and soule, shall at that day appere before the hyghe Judge, our saluyour Iesu Christe, and there shall make a strait accompt of his owne propre workes, and dedes, suche as he dyd, good or euell, whyle he lyued here in the worlde.

¶

And



The interpretation of the .xi. and .xii. Article

And accordyng therunto, shall be iudged to receyue bothe  
in body and soule to gether, eyther euerlastyng tope and  
blysse, or elles euerlastyng peyne and woo. And I beleue,  
that I my selfe, shall the same day ryse againe in this very  
fleshe and bodye, whiche I nowe haue, and in none other:  
Euen lyke as our sauour Iesu Christe (of whose mysticall  
body I am a portion or membre) dyd aryse from death to life,  
in the selfe same naturall body, whiche he had, whan he was  
borne of his mother, and crucified vppon the crosse. And af-  
ter that I shall be so ryssen agayne from death to lyfe, I be-  
leue that I, and all true penitent synners, that euer dyed, or  
shall dye, in the fayth of Christ, shall than be perspytely san-  
ctified, purified, and deliuered from all contagion of sinne,  
and from all corruption, and mortalitie of the fleshe, & shal  
haue euerlastyng lyfe in glory, with god in his kyngedome,  
not for, by, nor through the workes of ryghtuousnes, which  
we shall haue done (for all passions and matterdomes, that  
maye be suffred in this worlde, be nothyng comparable to  
the glory, whiche we shall then receyue, and shall be shewed  
vnto vs) but by thonly grace, goodnes, and mercy of god,  
and by and for the redemption, whiche is in Christe Iesu,  
that is to saye, for, and by his moste precious deathe,  
and most peinefull passion. For I beleue, that  
the guerdon, rewarde, and stipende of  
synne (wherwith we be all manifold  
wayes poluted, bespotted, and  
defyled) is deathe, yea and  
that euerlastyng. And  
that it is by the  
only grace and mercy of god, that we, repen-  
tyng vs of our synnes, and beleuyng  
stedfastely, in his promyses, shall  
haue euerlastyng life, in Je-  
su Christe our lord.

A M E N.

HERE FOLLOVE CERTAYNE NOTES AND  
 obseruations, necessary to be taught vnto the people, for the  
 better inducynge of them vnto the ryght under-  
 standynge of the foresayde Crede.



**F**IRSTE it is to be noted, that all and syn-  
 gular the .xii. articles, conteyned in this Crede,  
 be so necessary to be beleued for mans salua-  
 tion, that who so ever beinge ones taughte,  
 woll not constantly beleue them, or woll ob-  
 stinately affirme the contrary of them, he or  
 they can not be the very membyres of Christ, and his espouse  
 the churche, but be very infidels, or heretikes, and mēbres of  
 the dyuell, with whom they shall perpetually be damned.

Seconde it is to be noted, that al true christen men ought  
 and muste moste constantly beleue, maynteyne, and defende  
 all those thynges to be true, not onely whiche be comprehen-  
 ded in this crede, and in the other two symboles or credes,  
 wherof the one was made in the councell of Nice, the other  
 was made by that holye manne Athanasius, but also all o-  
 ther thynges, whiche be comprehended in the hole body and  
 cannon of the Bible.

Thirde that all true christen men ought & must not only  
 repute, take, and holde all the same thynges, for the mooste  
 holy, mooste sure, and mooste certayne, and infallyble wordes  
 of god, and such as neyther ought ne can be altered or con-  
 uelled by any contrary opinion or auctoritie: but also muste  
 take, and interpretate all the same thynges, accordynge to  
 the selfe same sentence and interpretation, whiche the wor-  
 des of scripture do purpote and signifie, and the holy ap-  
 prouid doctours of the church do intreate & defend the same.

Fourthely that all true christen men ought and muste vt-  
 terly refuse and condemne all those opynions, contrarie to  
 the sayde .xii. articles of our Crede, whiche were of longe  
 tyme paste condemned in the foure holy councelles, that is  
 to saye, in the councell of Nice, Constantinople, Ephesie,

E.ii.

and



## The notes and

and Calcidonense, and all other syth that tyme in any poynt consonant to the same.

The notes  
of the first  
Article.

In the firste article of this Crede, two thinges be also specially to be noted, The first is, that herin is declared the infinite goodnes of god towarde mankynd, in that he created this hole worlde for mans sake onely, and therby distributed suche parte of his felicitie vnto man, as was conuenient for him to receyue. The belefe and knowlege wherof is the first entre to know that god is a spiritual & an inuisible substance, or nature, of infinite power and eternal, without beginning or endyng, and of incomprehensible knowlege, wysdome, goodnes, iustyce, & mercy. &c. For surely that worke of creation is so meruaylous, that nothyng in the worlde, neyther man, nor aungell, coude performe or accomplyshe the same: but only such a substance or nature, as is before reherced, whiche is god hym selfe. By this belefe also, & knowlege, we be stirred to feare & drede god, and to loue and prayse god, with al our hartes: considering that he did create vs euen like vnto his owne image & similitude, & endewed vs with all perfections, bothe in soule & body, whiche were necessary for vs to haue, and dyd put vs in the most excellent state of being, hauyng all other creatures subiecte and obedient vnto vs. And so by this article, we be taughte, not onely what is the diuine essence, and being of god the father, what is his wyll, what is his power, and what is his worke and operatio (the knowlege wherof dystropeyth infinite errours & heresies) but also what faith, loue, drede, honour, laude, praise, and thankes he requireth, that all christen men shuld at all tymes, as wel in prosperitie, as in aduersite, gyue vnto him for the manifolde and excellent gyftes, whiche they receyue dayly and howely at his handes. And surely if all christen men, wold oft tymes cal this article to their remembrance, & wold busily exercise their meditations therein, and wold vnfaynedly, and with al their hartes, professe the same: no doubt, but their hartes wolde ware warme, and wolde be inflamed to loue  
god,

god, and wold be prompt, redy, glad, and wyllyng to serue hym, and to fulfyll his wyl and commandementes, to their possyble powers, and wolde take in good parte, withoute grutchynge, or malignynge all sykenesse, and aduersities, and what so euer state of lyfe, god sendeth vnto theym, and wolde gyue hym thanks and prayse therfore, and wold vse all goddis creatures, and spende the gyftes, whiche he hath giuen vnto them, to his honour and gloze. and finally they wolde abhorre and detesse in theyr hartes all superstition, and ydolatrie, all charmes, wytchecraftes, and sozceries, all blasphemie and desperation, pryde and arrogancie, all couetousnes and ambicion, al despye of reuengynge, and malyce, and all other vices, whiche reygne now in the worlde. For surely who so euer beleueth inwardely, and with his harte, that god is his father, and repyteth hym as his sonne, and that the same god is of infinite myghte and power, of infinite knowlege and wisdom, of infinite mercy & goodnes, of infinite trouthe and iustice, as he is in dede: no dout that person woll be very loth, and a frayde to contrary, or resyste his wyl in any thyng, or to haue any thing for his god, and his father, besyde or without hym, or to loue or preferre money, or any thyng elles in the worlde before hym, or to put affyaunce, truste, delectation, or pleasure in any thyng more than in hym, or besyde hym. Neyther woll he gladdely seke helpe at the dyuels handes, by any meane of wytchecraftes, or sozcerie, or any suche other craftes inuened by the dyuelle. Neyther wolle he comynge those thynges in the syghte of God, whiche he is asshamed to comynge in the presence of men. Neyther wolle he murmure ageynste god, nor muse, for that he sendeth to some one man helthe, chyldren, riches, and other the felicities of this worlde, and vnto hym, or some other man, he sendeth sykenes, pouertie and other aduersities. Neyther woll he dispaire of remission of his synnes, and so go (peraduenture) and murder him selfe: Neyther wolle he reioyse, delyte, or gloze in his malice:



## The notes and

and euill lyuing: but woll rather lyue in feare and drede of euerlastinge death, whiche is due vnto all them, which seruyng the dyuell, the worlde, and the fleshe, liueth in securitie, without feare and repentance. And finally to conclude, surely who so euer beleueth in his hart, that god dyd create this hoole worlde, and all thynges that be therein, onely for mannes sake, and for his vse, and commoditie: no doubt he coulde tourne his eyes no where, but he shulde incontinently be stirred and rauysshed in his harte, to honoure, to prayse, and to laude the infinite goodnes of almyghty god, shewed vnto hym, and all mankynde, in that partie, & shuld also be afraide to vse the thynges created by god, otherwyle than vnto his glozie. But it is to be feared, leasse the moste parte of them, whiche pronounce, and speake dayly this article with theyr mouthe: do not beleue the same with theyr hartes, or yf they do beleue it, that theyr belefe is but faynt, and a colde belefe. For we see, no doubt, the most parte of christen people, lyue in meruaylous darkenes, and blyndenes, declarynge by their outwarde factes and dedes, that they haue noo respecte in the worlde to God, nor that they knowlege hym to be their creatour, or at the least, they gyue vnto him no such feare and reuerence, as is due vnto a lord and maker, nor no suche honour and obedience, as is due vnto a father, nor no suche prayse and thanks, as his sondry benefites and goodnesse towarde vs doo require. All whiche thinges no doubt procede, for that we haue not the right & hartty faith in god the father, whyche is required in this first Article of our Crede.

Malachi. i.

The second thing to be noted in this first article, is this manner of speakynge, I beleue in GOD, for thereby no doubt is signified, that we muste not onely beleue stedfastly, that god is, and that he is true in all his wordes, and promyses, and that he is omnipotent and creatour of heuen and erthe, and so forth: but we muste also with this belefe go into god by loue, and adhere onely vnto him, and that with all our harte  
and

and power, and so continue and dwell still in hym by loue. It signifieth also that we muste obeye vnto his wyll, and expresse the same our obedyence, as well in all our inwarde thoughtes, and affections, as also in all our outwarde actes and dedes. and that we muste abhorre all tyranny, and byce, and wyshe or desyre of god noo wayne, or vngodlye thyng. It signifieth also, that we must constantly and boldly betake, and commytte our selves, and all ours holly vnto god, and fyre all our hole hope, trust, and confidence in him, and quiet our selves in hym, beleuyng perfytely, and assuredly, that he woll in dede, shewe noo lesse goodnesse, loue, mercy, and fauour vnto vs, than he promyseth by his word to do. and knowynge also for certayne that we, and all the creatures in the worlde, be conserued by his onely goodnes, and high prouydence, and that without his speciall grace, we shulde not be able to contynue on lyue the space of one ynynute of an houre.

This maner of belefe we oughte to haue in noo creature of god, be it neuer so excellent, but in god only, and therefore in this crede the sayde maner of speakynge, is vled onely in the thre Articles, whiche concerne the thre persons in Trinitie, that is to saye, the father, the sonne, and the holy goost.

In the thyrde Article it is to be noted, that the cause, why it was ordeyned by god, that our sauour Iesu Christ shuld be borne of a virgine, and conceived by thonly operatyon of the holy gooste (whose worke is euer without all maner of synne) was, for that he was ordeyned and appoynted by god to come and delyuer mankynde from the captrytie of the dyuell, and the malediction, whiche man was in, and to redeme hym cleare from all synne, deathe, and damnation, and to restore him ageyne to the very blessinge of god, that is to say, to Justyce, ryghtuousnes, helth lyfe euerlasting, and all other the gyftes and graces of the holy gooste. And for as moche as it was necessarye that he, whiche shoulde worke this effecte, shuld be hym selfe all blessed, al innocent,

Thenos  
tis of the  
thirde Ar-  
ticle.

all



## The notes and

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## The notes and

all rightuouse, all boyde and pure from synne, and bitterly fre and clere frome the pocke and power of the dyuell: therfore was it ordeyned by god, that this chylde Iesu Chryste, shulde be so conceived and bozne, as was sayde before. For surely if Chryste shulde haue benne otherwysse bozne, or conceived, that is to saye, of the seede of man and woman, and by thacte of generation, whiche is done betwene theym, he shulde haue ben bozne in lyke synne, in lyke fylthynes, and iniquitie, as al other the chyl dren of men, that euer was sith Adam, or euer shall be, be bozne and conceived. But surely neither was it conuenient, neither the wil of god, that Chryst shulde by suche generation, contracte any spotte of synne, or shulde be subiecte to any parte of that maledyction, whiche was inflicted vnto Adam.

The notes  
of the  
iii. Article  
etc.

In the fourthe Article it is to be noted, that the same dothe folowe vpon the seconde and the thyrde Articles. For surely the cause why Chryst was thus made man, and bozne of his mother, was for that he shulde in the same nature of man, not onely be conuersaunte in the worlde with other people, and so partely by the example of his moost godly, and moost innocente, and perfyte lyfe, and partely by his meruaylous workes and miracles, and partly by the heuenly doctrine of his gospell, shulde induce the worlde vnto the ryght knowledge of the wyll of god his father, and shulde declare vnto them his infinite mercy, and goodnes, towarde mankind: but also that he myght in the same nature, whiche was mortall, suffre deathe, and soo offre vppon the same his corporall deathe, and his bloude in sacrifice vnto god his father, as the sufficient hoste, oblation, or expiation, and as the veray iuste price and valour, for the whiche god the father shulde holde hym selfe satisfied, for all our synnes, and offences, and shulde remytte and forgeue vs the same, and receyue vs agayne into his grace and fauour. which sacrifice and oblation, Chryste coude not haue made by his deathe and by his bloude: if he shulde haue continued styll onely god, and shulde

Should not haue taken also this our nature of mā vpon him.

In the fourthe Article it is also to be noted, that it is the wyll of god our father, that we his sonnes, and his chyl-derne shulde in this worlde, folowe our heed Chyste in pa-  
ciance, and humilitie, & that we shuld beare our owne crosse, as Chyste dyd his. And that we shuld also hate and abhorre all synne, knowynge for suretie, that who so euer dothe not in his harte hate, and abhorre synne, but rather accompteth the breache and violation of goddis commaundement, but as a light matter, and of smalle weight and importance: he esteemeth not the pꝛice and valour of this passion of Chꝛist, accordynge to the dignitie and worthynes therof, but rather semeth to consent, and as moche as in hym is, to go aboute to cause Chyste to be crucified ageyne.

In the. v. article it is to be noted, that therein is included and conteyned the groundes and foundations of the great-  
test parte of all the misteries of our catholyque faythe. In so moch that saint Paule sayth, that who so euer beleueth in his harte, that god the father dyd resuscitate and raise vppe his sonne Chyste from deathe to lyfe, he shall be saued. And in an other place he saith, that who so euer beleueth not, that Chyste is rysen from dethe to lyfe, it is not possible his syn-  
nes shulde be reinytted.

It is also to be noted in this article, that the vyctorie and conqueste, whiche Chyste had ouer deth, helle, and the dy-  
uell hym selfe, with all theyꝝ power and tyranny, desyde that it proceded of the infinite mercy & goodnes of god towardis vs, it was also founded vpon veray iustice. For surely lyke as the sinne of man, & his disobedience, was the only meane and cause, wherfore god ordeyned and suffred, that deth, and the dyuel, shuld haue and occupie such dominion & tyranny, ouer alman kynde, as they had: Euen so was it contrary to the wyll and ordynance of god, that dethe, hell, or the dyuell, shuld haue or exerceyse any power or auctoritie, where as no synne reigned. In so moch that if man had neuer synned, he

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shuld

The notis  
of the fyfth  
article.

Rom. 10.

1. Cor. 15.



## The noies and

shuld neuer haue dyed, but shulde haue bene immortall, nor  
 neuer shulde haue descended into helle, but shuld euer haue  
 hadde the superiortie ouer the dyuell, deathe, and hell, and  
 shulde haue had theyn alwayes subdewed vnto hym. And  
 therfore sythe the dyuell hym selfe dyd perfutely knowe, that  
 our sauour Iesu Christe expressed in all his lyfe mooste ex-  
 acte, and mooste perfyte obedience vnto the lawes, and wyll  
 of god, and soo fulfilled and satisfyed the same in euerye  
 poynte, to the vttermooste, that there coulde neuer be founde  
 vntrewe, or decepte in his mouthe, nor any spotte or blotte  
 of fylthynesse or unpuritie, in any parte of all his lyuynge,  
 and yet that not withstandynge (knowynge hym to be a ve-  
 ray naturalle manne) laboured, procured, and caused the  
 Jewes to kille this innocent Christe, and to put hym vn-  
 to mooste sharpe and bytter deathe, contrarie to all equity-  
 tie and Iustyce, and all to the intente that he myght after  
 his sayde deathe, haue Christe with hym downe into helle,  
 as one of his captiues, and soo there to exercise his tyran-  
 ny vppon hym, lyke as he hadde done ouer all other men,  
 from the begynnyng of the worlde, vntyll that tyme: Noo  
 doubt, but the dyuelle in this doyng, dydde extreme and  
 mannyfeste wronge, and vtterly exceded the lymittes of the  
 power gyuen vnto hym. And therfore god, consyderynge  
 this hyghe presumption, and malysce of the dyuelle, and  
 this intollerable abuse of his sayde power, dydde sende  
 his onely begotten sonne downe into helle, there to con-  
 dempne the dyuelle of this extreme iniquytie, and to con-  
 quere; to spoyle, and depriue hym, not onely of the posses-  
 syon of all the sowles of the ryghtuous menne, whiche by  
 his crafte and subtiltie, he had before reduced and brought  
 vnder his dominyon: but also restrayned hym of the po-  
 wer, and auctoritie, whiche he by deathe and helle, hadde  
 ouer mankynde. All whiche thynges, Christe dydde not  
 by the myghte of his godly power onely: but for and vppon  
 this iuste and reasonable cause, gyuen vnto hym on  
 the

Rom. 8.

the behalfe of the dyuelle, whiche for the causes aforesayde, mooste woorthily deserued to be serued so.

In the. vi. Article thre thynges be speciallye to be noted, and remembred. fyrste, that in the person of Iesu Chryste, there was and is conioyned, and vnyted together inseparably bothe the nature of god, and the nature of manne.

And that by reason of this indissoluble vnyte of these two natures, holy scripture vseth sometymes to attribute and giue vnto the same person of Christ those thynges, which do apperteyne vnto his humanitie, although the same can not be verified in hym, as touchinge his godheed. And therfore although Christ, as touchinge his godheed, was euer presente in heuen, and was euer equal in glory with his father: Yet forasmuche as concernynge his manhode he was neuer in heuen, nor dyd neuer sytte there endewed with suche power and glory before this his ascensyon, therfore it is sayde trewely in this Crede, that Christe ascended into heuen, and that almyghty god the father dyd, at his sayde comynge thither, set him there vpon his right hande.

Secondely it is to be noted, that this ascension of Christ into heuen was not onely veray necessarye: but also moche profitable for all trewe christen men, and that for many causes. One is, for that Chryste declared thereby veray manifestely, that he was not onely manne, but that he was also veray god. And therfore it folowethe in this Article, He sitteth on the ryghte hande of his father, not as inferiour in godhed, but as equall vnto hym. An other is, for that he hath ben euer sythe that tyme our continuall aduocate and sollicitour vnto god his father, accordyng to the sayinge of sayncte Paule, wrytynge vnto the Hebrues, where he sayth in this maner, Chryste ascended into heuen, to thintente he shulde euer appere, and euer be presente in the syght of god, as a medyatour, and intercessour for vs. And in an other place also he sayth, Iesus the sonne of god dydde penetrate and ascende aboue all the heuens to be our great byshoppe.



## The notes and

wherefore let vs firmly and stedfastly beleue, that we haue a great bysshoppe in heuen, that is to saye, a greate and a perpetuall mediatour and intercessour for vs. And that the same our bysshoppe is not onely of such infinite might and power, that he is fully hable to saue all them that wol inuocate and beleue in god the father by hym: but also that he hauing perfyte knowlege of al the infirmities of our fleshe and mortalitie, and hauing tasted by experience in his own body all the tentations of the same (synne only excepted) he woll also gladly and wyllyngely haue pitie and compassion of vs, and woll be alwayes redy to saue vs. wherefore lette vs put our hole truste and confidence in hym. And so let vs boldly goo by prayer, and inuocation vnto the throne of grace, that we maye obteyne mercy, and fynde grace and fauour, helpe, succour, & comfort in tyme of our nede, and necessitie. And Sayncte Iohn the Apostle also wyrteth conformely here vnto in his fyrste Epistle, where he saith, I exhorte and praye you good christen people, flee from synne, and synne no more. Not withstandinge if any of you shall fortune to commytte any deadely synne, yet let hym consider and remembre, that Iesu Christe, which fulfilled al Justice for vs, and by the sacrificenge, and offerynge vp of his preciousse bloude made due satisfaction, and propitiation vnto god his father, not onely for all our synnes, but also for the synnes of all the worlde: is nowe our continuall and perpetual aduocate, our patrone and defendour before the throne of his father, and maketh continuall intercession and prayer for the remission of all our synnes.

1. Ioan. 2.

An other cause is for that if Christe had not ascended, we shuld haue lacked al the graces and gyftes of the holy gost, whiche be necessary for the passynge of this transitorie lyfe, to the pleasure of god, and to thatteynynge of euerlastynge lyfe in an other worlde, accordynge to the saying of Christ, spekyng vnto his Apostles, in this maner, I tel you trouth, it is expedient, and necessarie for you, that I shall ascende  
vp in

Ioan. 6.

by into heuen. For surely if I shulde not ascende, the holy goost shall neuer come vnto you: and contrary if I doo ascende into heuen, than woll I sende hym immediately vnto you. And whan the sayde holy gooste shall come, than shall he reprove, and condemne the world, and the dyuel for their synne and inquitie, and he shall fully instructe and teache you all trouthe. &c.

Chydely it is to be noted, that all thoughe it be sayde in this Article, that Chyste is our onely mediatour and intercessour, yet therby is not excluded the intercession of the holy sayntes, whiche be nowe in heuen, or hereafter shall be: neither yet the intercessiō of the minystrs of Chyristis church, or of any the holy membes of the same, which be liuing here in this worlde. But we muste knowe for certayne, that all the membes of Chyristis church, whether they be departed this lyfe, or yet lyuinge here in the worlde, be all knytre and bnyted together in perfyte charitie, and eche dothe care and pray for other continually vnto almighty god, and that Chyste beinge heed of the same body, is aduocate and intercessour for theym all, lyke as it is moze at large declared, in the tenth Article of this Crede.

In the. vii. article it is to be noted, that lyke as the world had ones a begynning, so shall it ones also haue an ending. And that vpon the same extreme or laste day of the worlde, Chyste shal come with glory, as the supreme & highest iuge, and shall holde an vniuersall or generall iudgement, in the whiche all the people of the worlde, that euer was, or euer shall be, shall appere before hym, there to receyue theyr fynall sentence and iudgement, some of euerlastyng saluation, and some of perpetuall damnation.

It is also to be noted, that this article was for great considerations added immediately, and conioyned vnto the former Articles, specially to thintent that no man shulde in his lyfe tyme presume vpon the sayde benefytes of Chyste, or take occasyon of carnall lybertie or securytie, and soo lyue

f.iii.

without

The notes  
of the. vii.  
article.



### The notes and

withoute haupnge any feare to transgresse, oꝛ regarde to obserue the commaundementes of god: but rather that euery good chꝛisten man shulde in euery parte of his lyfe haue a continuall remembraunce, and respecte vnto that laste daye of iudgement, and so be in continuall feare, to commyte any thyng contrary to the wyll of god, foꝛ the whiche he myght deserue to haue the sentence of euerlastyng dainnation pronounced vpon hym. Foꝛ this is certaynely true, that at that day euery man shalbe called to make a strait accompt of his lyfe, and shall be than finally iudged euen accoꝛdyng to his owne propre woꝛkes, good oꝛ badde, done in his lyfe tyme. That is to say, if in his lyfe tyme he dyd beleue in his harte, and professe with his mouthe the ryghte belefe and faythe of Chꝛyste, and accoꝛdyng vnto the same fayth did expresse in his outwarde woꝛkes suche obedience vnto the lawes of god, as he requyꝛeth: he shall be iudged to haue euerlastyng lyfe foꝛ his rewarde. And contrarꝑe, if in his lyfe tyme he hadde not this ryghte faythe, and belefe in Chꝛyst, oꝛ haupnge oportunitie, dyd not expresse this obedience, but transgressed the lawes of god, and soo dyed without repentaunce, althoughe he pretended and sayde, that he beleued neuer so moche, and trusted in Chꝛistis benefytes neuer soo moche, yet shall he be iudged and condempned to the euerlastyng peynes of helle.

In this Article it is further to be noted, that lyke as there is nothyng more certayne vnto vs, than that we be al mortal, and shal ones dye, and yet no man lyuyng knoweth the tyme, whan he shall dye: Euen soo there is nothyng more certayne, thanne that this daye of iudgemente shall ones come, and yet the howe and the tyme, whan it shall be, is hydden and kepte secrete from the knowlege of all men and Angelles, and is reserued to the onely knowlege of god.

Whiche thyng procedeth of his onely goodnesse towardes vs, and is done to thynntente we shulde alwayes here in our lyfe tyme fle from synne, and employe all our holt study, and endeuour

endenour, to walke in the wayes of god, that is to say, in  
suche faythe, hope, and charitie, as god requyrez of vs,  
and so prepare our selfe, and order our lyuynge towardes  
god, that we may be in a redynesse at all tymes, whan so e-  
uer it shall please god to call and sommone vs to appere be-  
fore hym in the sayd generall iudgement, there by his mer-  
cy and goodnes to receyue the crowne and rewarde, why-  
che he promysed vnto all them that doo feare hym, and loue  
hym, and walke in his wayes.

It is also to be noted in this Article, that lyke as the  
lyghtenynge cometh from heuen sodaynly vnloked fore,  
and in one instante, or moment, casteth lyght ouer all: euen  
soo this seconde aduente, or comynge of Christe, and his  
generall iudgement shall come sodeynly, and at suche tyme  
as the greattest parte of the people of the worlde shal feare  
or loke for nothyng lesse than for that daye. Trowth it is,  
that god shall sende many greate and euydente sygnes and  
tokens before the sayde comynge of Christe, to admonishe  
and warne therby his electe people of his sayde aduente or  
comynge: not withstandynge the same sygnes shall not  
be soo euidente, but that the greatteste parte of the people  
of the worlde, shall take and repute theym for no suche sy-  
gnes. But lyke as in the tyme of Noe, that holy Patriarke,  
the people of the worlde, whyche than were, wolde not be  
induced to beleue or thynke, that god wolde euer sende any  
suche generall floode, to drowne vppre all the worlde, as the  
sayde Patriarke shewed them of before, and so vpon truste  
therof contynued forth the styll after their olde accustomed  
maner and facyon, lyuynge in all fylthynes and abhomy-  
nation, vntyll the sayde fludde came in dede, and so oppres-  
sed them sodaynely, whan they were in the myddes of all  
theyr belyf, and drownded them all that euer was, excepte  
onely the sayde Patriarke, and seuen others, whiche some-  
what before the comynge of the sayde fludde, entered in-  
to the shyp, made for that purpose, and so saued their lyues:

Euen

Matt. 24.  
Marc. 13.  
Luc. 17.

Genes. 7.



## The notes and

Euē so at Domesdaye, and longe before, the greattest part of the people of the worlde, shall lyttell oꝛ nothyng regard the sayde sygnes, whyche god shall sende as tokens before Domesday, but shall rather mocke them, and attribute them vnto other causes. and so buyldyng their faythe and truste therupon, shall grue them selfe holly vnto carnall and bodily lustes, to couetousnes and fraude, to baynegloze and ambicion, and to all other the workes of the fleshe, and soo shall contynue therein without repentaunce, oꝛ thynkyng of the sayd last day, vntyll the selfe same houre that Christ shall come hym selfe in person, and call them sodenly, to come and appere before his pꝛesence, to receyue their iugement.

The notes  
of the viii.  
article.

In the. viii. Article it is specially to be noted, that not withstandyng any thyng conteyned oꝛ mencyned therein, yet we muste constantly beleue in the seconde person in Trinitie, accoꝛdyng as it is declared in the former Articles in all poyntes, that is to say, that our sauour Iesu Christe, hath merited habundantly, and at the full, not only cleane remission of all our synnes, but also oure perfyte redemption and delyueraunce frome all the captiuitie, and thraldome of our spirituall ennemyes, and also our perfyte reconciliation vnto the fauoure of god, and our perfyte iustification and saluation, and that his deathe and his blode is thonly and sufficient pꝛice, and valour, and the iuste satisfaction foꝛ all the synnes of the worlde. And that he is the onely meane and hygh waye, wherby christen men do and muste come vnto the fader, and that he is our only Aduocate and patrone in heuen, by whom all the heuenly grftes of the holy gooste, and what so euer els is, oꝛ can be necessary, oꝛ requisite to thatteynyng of euerlastyng lyfe, is conferred, and giuen vnto vs. And therfoꝛe where as in this. viii. Article our sanctification, our iustification, our incorporation into the body of Christe, our gouernance, and all the other gyftes and graces, wherwith christen men be endued, be attributed vnto the worke of this holy spirite, it is to be vnderstanded,

standed. fyrst, that lyke as Christ is the autour, the meane,  
 & the verpe highe way to come vnto god the father: so is this  
 holy spirite the veray conductour, the guyde, the dyrectour,  
 and the gouernour to bypge vs into the same hyghe waye,  
 and to mynyster vnto vs not onely alacritie and strength to  
 walke and runne therin, but also perseuerance to contynue  
 in the same, vntyll we shall come vnto our iourneys ende.

**S**econde, that the peculiar office and operation of this  
 holy spirite is to reuele, and teache vs the misteries of Chri-  
 stis bloude and his passion, and howe he is our onely lord,  
 our sauour, and redemer: and so to bypge vs into the right  
 knowlege of all these benefites, that Christ hath done for vs.  
 For surely, if this holy spirite shulde not by his worke illu-  
 myne & lyght our hartes, with the knowlege of this trowth,  
 all the merites and benefytes of Chyrste, shulde be perpe-  
 tually hydden from our knowledge, and we shulde neuer  
 beleue in Chyrste, but shulde be lyke Jewes and Turkes,  
 whiche knowe not Chyrste, and so we shulde neuer be made  
 participant of Chyrstis merites, nor they shoulde neuer be  
 applyed vnto vs.

**C**hyrdely, that it is also the peculiar function or offyce of  
 this holy spirite (after we be inspired, and perfyte ly instructed  
 in the sayde knowlege) fyrste to purge and purifie our  
 hartes by this faythe and knowlege, from the malyce and  
 fylthynes of synne, and afterwarde to styrre, inflame, and  
 rauphe our hartes, and to make vs able gladly and thank-  
 fully to embrace and receyue the sayde benefytes, and so to  
 kepe them, to vse them, and to dyspose theym to oure owne  
 welthe, and to the edifieng and profite of our neyghbours.  
 And fynally, to comforte vs, and to be vnto vs in maner as  
 a certayne pledge, or an earnest peny, to assure and warrant  
 vs, by true and infallible tokens, that we be in the fauoure  
 of god, and his owne chyl dren by grace and adoption, and  
 the ryght enheritours of heuen. And for asmoche as this ho-  
 ly spirite, beinge sent and proceeding from the father and the



## The notes and

sonne, to dwell and inhabyte in our hartes, worketh in vs al these effectes: holy scripture doth worthly attribute vnto hym our sanctification, our iustification, and all the other benefetes, whiche Christe by his passion hath merited and deserued for vs. whiche neuerthelesse be also the workes of the hole Trinitie, and be not to be separated in any wyse, al though scripture commonly dothe attribute them vnto the holy goost, as it dothe attribute power vnto the father, and wysedome vnto the sonne, whiche neuer the lesse be commune vnto all thre.

The notes  
of the ix.  
article.

IN THE IX. Article many thynges be to be noted. firste that this word Church, in scripture is taken sometime generally for the hole congregation of them that be christened, and professe Christes gospel: And somtyme it is taken for the catholyque congregation, or nymbre of theym onely, which be chosen, called, and ordeyned to reigne with Christ in euerlastyng lyfe.

Mat. 13.  
Mat. 15.  
Act. 20.  
Mark. 3.  
Luc. 3.

2. Tim. 2.

Secunde it is to be noted, that the church in the firste signification is in scripture compared somtyme vnto a felde full of good corne and noughty wedes myngled together, and somtymes vnto a nette ful of good fishe and badde, and somtymes vnto a flocke of shepe and gootes gathered together in one fold, and somtymes vnto the threshing flower of almighty god, wherin is conteyned corne and chaffe both togpyther, and somtymes vnto a greate mans house, in the which be some vessels or instrumentes of golde, some of siluer, some of tree, some of erthe, some to be had in honour & price, and suche as woll neuer be corrupted and putrified, and som to be had in contempt, & to serue only for vile vles.

Thyrde it is to be noted, that by these parables & certayn suche other reherfed in scripture, is signified, that amonge them, which be christened, and do professe Christis gospel, & lyue in the comune societie & comunion of the sacramentes of the church: diuers be in dede the very quicke & liuing members of Christis mystical body, and shal reigne euerlastingly  
with

with hym in honour. And that the congregation or societie of them is the very felde, and they be the very good corne or seede, whiche Christe hym selfe dyd sowe. And dyuers be in dede chaffe, or stynkyng and naughty wedes, sowen by the dyuell, naughty fyshes, stynkyng and baren gootes, vessels dispised, or instrumentes preparid to everlasting fire, that is to say, they be the veray membes of the synagoge of the dyuel, and not the liuinge membes of Christis mysticall body.

By these parables also it is signified, that in this presente lyfe, these two sortes of people, good and badde, be continually myxted and myngled together in the churche, as it is taken in the fyrst signification. And that the sayde membes of the synagoge of the dyuell, so longe as they growe in the same felde, wherein the good corne groweth, that is to say, so longe as they do in outward apperaunce professe the same fayth of Christ, which the very membes of Christis church do professe, and do consent & agree with them outwardly in the doctrine of the gospell, and in all other thynges apperteyning vnto Christis religion: they must be accepted and reputed here in the worlde, for the very membes of Christes mysticall body, and that they ought not ne can be disseuered from them, vntyll the day of iugement. At whiche tyme the sheparde shal diuide the shepe from the gootes, and the mo- wers shal trye and cense the corne frome the weedes and chaffe, & so shal bynge the corne into the barne, and cast the chaffe and the wedes into the fire, there to burne perpetually.

Of the churche also in this fyrste maner of sygnification scripture meaneth, where it sayth, that abhominacion shal synne in the holy place, and that there shal aryse in the churche horryble errours, and false prophetes, whiche shal worke suche wonders, that the electe people of God, shal be almooste seduced with theym. For surely not onely the wycked people, which be mingled with the good in the churche, as it is taken in this fyrste maner of sygnifycatyon, doo and shal commytte innumbre errours and impietres,

Daniel. 9.  
Matt. 24.

G.ii.

but



## The notes and

but also the good people, and suche as be the very members of Christe, do and shal erre oft tymes as men, and oft tymes do and shall declyne, for a season, from the ryght way.

Heb. 12.  
Apoc. 21.  
2. Cor. 6.  
1. Tim. 3.  
Matt. 5.  
1. Pet. 2.  
Ephe. 2.  
Cant. 6.  
Cant. 4.  
Gala. 4.  
Ephe. 5.  
1. Tim. 3.  
2. Tim. 2.

Fourthly it is to be noted, that of the churche, as it is taken in the seconde maner of signification, It is sayde in scripture, that she is the heuenly Hierusalem, the Cytie of god, the temple or habitation of god, the howse of god, builded vpon a stone, the onely doue, the onely beloued of god, the garden mured rounde about, the fountayn enclosed, the well of lyuely water, the paradise ful of fruite, our holy mother, the glorious espouse of Christe full of al beautie, without spotte or wrynkle, the mysticall body of Christe, the seate or pyller of trouthe, the golden vessell in the noble mannes house, whiche shall neuer corrupte or putrefie. All whyche sentences, and dyuers suche other spoken in scripture of the churche, be to be referred, and verified of the churche in the seconde signification. And finally in this signification also the ix. Article of our Crede, is to be vnderstanded, for surely it is necessarye for oure saluation, to beleue that that church, or congregation, which conteyneth the very quicke and lyuynge members of Christis mysticall bodye, and whyche shall reigne euerlastynge with hym in heuen, is al holy, and catholyque: and that lyke as it hath bene euer in the worlde, and yet is, so it shall contynue for euer, and for euer is, & shall be vnto the worldes ende spiritually and inwardely renewed, quickened, gouerned, iustified, and sanctified with the presence, and spirituall assistance, and graces of the holy goost, and inwardely shall be connected and vnited together in one godly consente in charitie, and in the true doctrine of Christe.

And for confirmation hereof, it is also further to be noted and considered, that it is not onely veray necessarye for all trewe christen men, to lerne and knowe the certayne notes and markes, wherby the veray true churche of Christ is discerned from the Churche, or congregation of the wycked, whiche

whych god hateth, and also what is the principalle cause, wherby they be made to be the very quicke members of the churche of Christe: but it is also one of the greatteste comforts, that any christen man can haue, to beleue and truste for certayne, that there is suche a congregation, which con- teyneth the veray lyuely members of Christis mysticall bo- dy, and that he is a membre of the same congregation. Spe- cially consyderynge the great and excellent promyses, why- che Christe hym selfe hath made vnto the sayde congrega- tion, beinge his owne mysticall body, and his owne mooste dere and tenderly beloued espouse.

And for these causes and consyderations, and suche other, it is (no doubte) to be thought, that this. ix. article was ad- ded and put into this crede, specially and principally to des- criue and declare the churche, as it is taken in the sayde se- conde maner of signification.

Fyftely it is to be noted, that after the mynde of certayne interpretours of scripture, the quicke and lyuynge mem- bers of the holy and catholyque churche, or congregation, be of two sortes, wherof the one part is alredy departed this lyfe in the state of grace, and is called the churche trium- phant, for as moche as after their victorie, they doo & shall triumph in ioye and felicitie in heuen. The other is al those true christen people, whiche doo and shall lyue here in this worlde, dayly and continually fyghtynge in Christis bat- taye, and for Christis sake, agaynste their spirituall enne- mies, the worlde, the dyuell, and the flesshe: and for that cause, is called the mylytant or fightynge churche.

Sixtely it is to be noted, that althoughe the lyuely mem- bers of this militaunt churche, be subiecte to the infirmities of theyr flesshe, and fall oft tymes into errour and synne, as was sayd before, yet they alwayes in scripture be called ho- ly, as well bycause they be sanctified in the bloud of Christe, and professynge in their baptyisme to beleue in god, and to forsake the dyuell and al his woꝝkes, they be consecrated &



## The notes and

Dedicated vnto Chyste: as also for that they be from tyme to tyme purged by the word of god, and by faith, hope and charitie, and by the exercyse of other vertues, and synally shall be endewed with such grace of the holy goost, that they shall be cleerly sanctified, and purified from all fylthines, & shall be made the gloriousse Espouse of Chyste, synnyng in all cleannes, without hauynge any spotte, or wrinkle, or any other thyng worthy to be repcheended.

The notes  
of the x.  
Article.

IN THE. X. Article it is to be noted, that dyuers interpreters of holy scripture doo dyuersely interpretate the fyrste parte therof, that is to saye, Communion of Saynctes. For some of them do referre it vnto the. ix. Article, and do take it as a clause added to declare and explaine what is signified by these wordes, the Catholyque Church, and so they doo conioyne this clause with that that wente before in this sense, I beleue that this catholyque Church, is the communion, that is to saye, the multitude or the comminalltie, or the commune welthe of Saynctes onely, that is to saye, of those whiche be vnder the kyngdome of Chyste, and be gouerned and sanctified with his holy spirite, and be prepared to come to euerlastynge lyfe. And some interpreters do deuyde the sayd clause from the. ix. Article, and do conioyne it with the Article that foloweth, that is to saye, Remyssion of synnes.

Nowe these doctours, whiche be of this opinion, do also dyuersely expounde the sayde clause of communion of Saynctes. For some of them do take it to sygnifie the commune vtylitie and profytte, whiche all the membyres of Chyristis body do receyue by the commune merites, suffrages, and prayers of the hole church. And some doo expounde and take it for the communion of the sacramentes of the church, whiche be commune vnto all menne, be they ryche or poore, free or bonde, yonge or olde, if they be conteyned within the vnitie of this church. And some do take and expounde it to sygnifie that vnitie, whiche is betwene Chyste and all true chrysten men, that is to saye, betwene the heed and his myn-  
stercall

sticall body. And for as moche as by the cōmunion and participation of the sacrament of the Altare, we be inserted into the body of Chryste, and so we be incorporated in Chryste, and Chryste in vs: therefore somme interpretours doo take, that by this clause is signified, the Sacramente of the Altare. And some doctours do expounde it, to sygnifye that treasoure of the churche, whiche is commune equally vnto all the membes of the same. And those doctours, whyche be of this opinyon, do interpretate that treasoure to be nothyng elles, but the grace, that is to saye, the mercye, the goodnesse, and the fauour of god in this worlde, and glorye in the worlde to come. They saye also, that this grace of god, is the commune treasoure of all the electe people of god, and that our pouertie is so extreme, that of our selves, without this grace, we shulde be vtterlye nothyng. They saye further, that the effecte and vertue of this grace is, to make vs able to ryse frome synne, and flee frome synne, to worke good workes, to receyue the rewarde of euerlastyng glory, to haue and reteyne the trewe sense and vnderstandyng of holy scripture, and to endewe vs with chrysten faythe, hope, and charitie. fynally they say, that this grace worketh all those effectes in the electe people of god, by two specyall Instrumentes, whiche be, the worde of God, and his sacramentes. And for as moche as bothe the worde and the Sacramentes haue all theyr effycacye by and throughe the myghte and operation of the holpe gooste, And for as moche also as this holy gooste, dwelleth and abydeth onely in the catholyque churche, and in the membes of the same, and worketh none of these effectes oute of the churche, they thynke that by this clause, Communion of Sayntes, is mente here the treasoure of the churche: And that this treasoure is nothyng elles, but the holy goost hym selfe, and his graces, wherby and by the worde of god and his Sacramentes we attayne remission of synnes, lyfe



The notes and obseruations of the Crede.

lyfe, lyghte, trouthe, iustice, eternall peace, reste, tranquillitie, and helthe, so longe as we be not dysseuered from the vnitie of this catholyke churche, but doo remaine therein as lyuely membes of the same.

In this Article, it is also to be noted, that remission of synnes is the fynall cause of al the hole hystorie of CHRISTE, and of all the woꝝkes that euer he dydde, oꝝ suffered foꝝ our sakes, and our redemption, and also the specyalle fruycte and profyte, whiche trewe chꝝyſten menne doo receyue thereby. Foꝝ surely CHRISTE became man, and was borne, crucyfied, deade, and rose ageyne to lyfe, and ascended to heuen, to the ende and entente to meryte and deserue foꝝ vs remission of all our synnes, foꝝ asmoche as hit was impossyble foꝝ vs to haue opteyned the same, by any other meanes. And the trouthe is, that we canne by noo meanes be made partakers of this meryte of Chꝝyste, onelesse we shall fꝝste fermely and stedfastely beleue in CHRISTE, and that he is the onely sufficient auctour, causer, and woꝝker of remission of all our synnes. To thatteynnyng of

whiche fayth, it is also to be noted, that CHRISTE hath instytuted, and ordeyned in the woꝝlde,

but onely two meanes and instrumen-

tes, wherof the one is the mꝝny-

stration of his woꝝde, and

the other is the admi-

nistration of his

sacramen-

tes instituted by hym, so that it is not

possible to attayn this fayth, but

by one oꝝ bothe of these two

meanes, as shalbe here

after declared .:



HERE FOLLOVETH THE SECONDE  
 parte of this treatyse, conteynynge the de-  
 claration of the seven sacramen-  
 tes, and fyrste of  
 The sacrament of Matrimonye.



**A**S TOVCHYNge the sacrament of Matrimonie, we thynke it conuenient that all byshops and preachers shal instruct and teach the people, commytted vnto theyr spirituall charge, fyrst howe that almyghty god, at the fyrste creation of man in Paradise, consyde-  
 ryng of his infinite wysedome and goodnes, howe necessa-  
 ry it was to couple and conioyne man and woman together in marriage, as well for theyr mutual ayde and comfort, and for the preservation and continuance of mankynde in lau-  
 full succession, as also that the same generation myght after the falle of man be exercysed perpetually vnto the worldes ende without synne or offence towardes god: dyd not onely than and there conioyne Adam and Eue together in mary-  
 age, and instituted the sayde sacrament of matrimonie, and consecrated and blessed it by his holy worde: but also descri-  
 ued the vertue and effycacie of the sayde sacramente by the mouthe of Adam. who beinge inspired with the holy goost, whan he was by god conioyned in marriage with Eue, spake these wordes folowynge: Lo nowe these bones and fleshe, of Eue my wyfe be formed and made of my bones & fleshe. And therfore euery married man here after shall for his wyfes sake vtterly leue and forsake his father and mother, and shall adhere and cleue vnto his wyfe only, and the husband and the wyfe shall be two in one fleshe, and in one body.

Gene. 2.

By which wordes it is ment, that by the vertue and effica-  
 cie of Matrimonye ryghtfully, and by the auctoritie of god contracted, the man and woman, which were befoze two bo-  
 dyes, be nowe vnited and made to be one body during theyr liues, so that the hus bande hath no power of his owne body

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## The sacrament

to vse the same as him luste, and with whom him liketh: but it is his wyfes, and with her only he may vse the act of matrimonie. For the wyfe hath any power of her owne bodye, to vse it at her luste, or with whom her lyketh: but her body is her husblandes body, and with him onely may she vse the acte of matrimony. And therfore the sayde two persones, so conioyned, maye not be afterwarde diuided for any affection to father or mother, or for any earthly thyng in the world, but eche must adhere and cleue to other, for as moch as they be nowe two persons in one fleshe, and in one body.

Seconde, howe that almyghty god repeted and renewed agayne his sayde institution of matrimonye, and sanctified and blessed it with his holy worde immediately after Noes fludde. At whiche tyme, beinge all the people of the worlde perished and destroyed with the generall deluge (excepte the sayde holy Patriarke Noe, his chyldren, and theyr wyues, whiche were than only by goddis hygh prouidence and goodnes to wardes mankynde preserved and lefte on lyue) God callinge them out of the arke, sayde vnto them these wordes: Growe you forth nowe and increase by continual generation, and be you multiplyed in continuall succession, and fulfyl you the erthe agayne with your seede lawfully procreated in matrimonye, accordyng as I haue instituted the same. This lawe and commandement of matrimony, thus repeted and gyuen agayne by god vnto Noe and his chyldren, although it was sufficient commandement and instruction vnto them, and all theyr posteritie how to vse the same in al puretie, and cleannesse to goddis pleasure, & his good contentation: yet god perceyvyng the naturall inclination of man to malycie and synne, dydde afterwarde further explycate and establyshe the same by his other lawes wytten. Whereby god prchybited, that any matrimony shoulde be made betwene the father and the doughter, the mother and the sonne, the brother and the systre, and betwene dyuers other persones, beyng in certayne degrees of consanguinitie and

and affinitye. Whiche lawes of prohibition in marriage, al-  
 though they were not by expresse wordes of god declared at  
 the fyrste institution of matrimonye, ne yet at this seconde  
 repetition of the same, made vnto Noe: yet vndoubtedlye  
 god hadde engraued and enpynted the same lawes in the  
 harte of man at his fyrste creation. And for as moche as in  
 longe continuance and processe of tyme, the naturall light  
 and knowledge of man was almoste by sinne and malice ex-  
 tyncted, or at the leaste so corrupted and obscured in the most  
 parte of men, that they coude not perceyue and iudge, what  
 thynges were of theyr owne nature noughty and detestable  
 in the syghte of god, ne yet howe farre that naturall hone-  
 stie and reuerence, whiche we owe vnto suche personnes, as  
 be nere of bloude or of nere allyaunce vnto vs, was exten-  
 ded: god commanded his prophete Moyses to promulgate,  
 and to declare by his worde vnto the people of Israel, the  
 sayde lawes of prohibition of matrimonye in certayne de-  
 grees of consanguinitye and affinitye, whiche be specialllye  
 mencioned in the booke of Leuiticus. And commaunded also  
 Moyses, to declare vnto his sayd people, that not only they  
 but also al other the people of the worlde, were as moch, and  
 as straghtely bounden to the continuall obseruation of the  
 same lawes, as they were vnto the other moral lawes, of the  
 tenne commaundementes.

Leuit 18.  
 et. 20.

Therby, that this coniunction betwene man and woman  
 in matrimonye, was institute by god, to the intente therby  
 shulde be signyfied and represented, or rather prefigured  
 and propheted before, not only the perfite, and indissoluble  
 coniunction and vniou of the nature of god with the nature  
 of man (whiche was fulfilled, whan the seconde persone in  
 trinitie descendinge from his father, dyd take vpon him the  
 veray forme and substance of our nature, and so those two  
 natures were vnyted and knytte to gether in on person) but  
 also to thintent there shulde therby be signyfied and repre-  
 sented the like coniunction or societie, in persyte and indisso-

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## The sacrament

Ephes. 5.

luble loue and charitie, betwene Christ and his church, that is to say, the congregation of all christen people, whiche be the very mysticall body of Christ, and Christ the only heed of the same. And this to be trewe, sayncte Paule him selfe confirmeth in the. v. chapter of his epistle vnto the Ephesians. In whiche place the Apostell myndynge to proue and perswade, that all women being married, oughte to loue, to reuerence, to honour, to obey, and to be subiecte vnto theyr husbandes in all thynges, euen as the church is subiecte vnto Christ, And lykewyse that all husbandes ought, and be bounde to loue their wyues, euen as they loue theyr owne selves and theyr owne bodies, and euen as Christ loueth the church his espouse and his owne body: He byngeth in the fyrste institution of matrimonye, as it was ordeyned by god in Paradise, and allegeth the wordes of god, pronounced by our fyrste father Adam, as they be before reherced. Upon whiche wordes the apostel inferreth and sayeth, This coniunction of man and woman together in mariage, wherby they are knitted, vnited, and made all one fleshe and one body, is the sacrament, that is to saye, the fygure, the signification, the misterie, or the prophecieng before of that great and meruaylous coniunction, which is betwene Christ and his church. For lyke as by the vertue and effyracye of this fyrste institution of Matrimony, the husbände and the wife be made to be but one body, wherof the husband is the heed: Euen so the loue and charitie of Christ, towarde his Espouse the church dothe knytte, bryte, conglutinate, and make Christ and his church to be but one bodye, whereof Christ is the very heed. By the which wordes of saint Paule it appereth not only, what is the vertue and efficacie of matrimonye, in the bryttinge and incorporatynge of twoo bodies in one: but also that it was instituted by god, to signify this other coniunctyon, whiche is betwene Christ and his church. And that this coniunction betwene Christ and the church is the very selfe thyng, whiche was prophecied, signified,

gnified, and represented by thother coniunction of man and woman in mariage. For though sayncte Paule vsed in this place other argumentes and perswasions, taken of the lawe of Nature, to induce married persones the one to loue the other (sayinge that men naturally do loue and nourishe their owne bodies, and theyr owne fleshe: and that it is agaynste nature, that a man shulde hate his owne fleshe) yet surely he thoughte, that this was the reason of moste efficacy, to perswade his sayd pourpose, That is to say, that al husbandes and wpues oughte so to vse them selves, the one vnto the other, that theyr matrimonye, and all theyr workes and affections in the same, myght and shulde cōresponde, and be conformable and lyke in all poyntes vnto that moste holye thyng, whiche is sygnified and represented therby, that is to saye, vnto that spirituall coniunction, whiche is betwene Christe and his espouse the churche. And that therfore specially the man ought and is bounde to loue his wyfe, and the wyfe to loue and obeie her husbāde in all thynges, lest by doinge the contrarie, they shulde alter and subuerthe the institution of god, and make the fygure all vnylike vnto the thyng, that is sygnified therby.

And so by these wordes and reasons of sayncte Paule it is euidente, that concernynge the sacramente of matrimonye, his sentence and doctrine was, that the same was instituted by god at the fyrste creation of man, to sygnifie that inseparable coniunction and vñion, whiche is betwene Christ and his churche.

**ITEM** we thynke it conuenient, that all byschoppes and preachers, shall instructe and teache the people, commytted to theyr spirituall charge, that althoughe this Sacramente of Matrimonye be noo newe sacramente instituted in the newe testament, but instituted by god, and consecrated by his worde, and dignified by his lawes euen from the begynnyng of the worlde, and before any other of the sacramentes were instituted in the newe testament, as was sayd



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before: yet the trouthe is, that Chyſte hym ſelfe dyd alſo accept, approue, and allowe the ſayde institution, as well by his worde, as alſo by his ſondrye workes and dedes, teſtifi-  
 Ioan. 2. cunge the ſame. In ſo moche that being ones inuited to come vnto a certayne maryage, made in Cana a towne of Galile, Chyſte vouchſaued not onely to come thither, and there to honour the ſayde mariage with his corporall preſence, and with the preſence alſo of his bleſſed mother, and his holy Apoſtles: but there he beganne alſo by tournynge of water in to wyne, fyrſte to worke miracles, and to manifeſte his glory vnto the worlde. And afterward in one other place, whan the phariſees came vnto Chyſte, and demaunded of hym, whether a man myght laufully be dyuorced from his wyfe for any cauſe, Chyſte callynge the ſayde phariſees vnto the remembraunce of the fyrſte institution of matrimonye, as it was made at the fyrſte begynnynge, ſayde vnto them, Remembre you not you phariſees, howe that god, whiche created all thynges, in the begynnynge, dyd alſo forme and create man and woman? And whan he had conioyned them togyther in mariage, he ſayde vnto them theſe wordes: *Propter hoc relinquet homo patrem et matrem, et adheret uxori ſue, et erunt duo in carne una.* Wherefore vnderſtande you, ye Phariſeyes, that ſythe man and woman conioyned in matrimony, be by goddis ordynaunce but one fleſhe and one bodye, it is not poſſible, that they ſhulde afterwarde be ſeparated or dyuorced one from the other. And vnderſtande you alſo, that it is not laufull for any man to ſeparate, and to diuide thoſe perſones aſondre, whiche be by goddis worde, and his wyl and power, conioyned together. And whan the Phariſeyes, replyinge therevnto ſayde, And why than dyd Moſes commaunde vs to make a libell of dyuorice agaynſte our wyfes, for what cauſe ſo euer we wolde, and ſo departe and ſeparate our ſelves from them? Chyſte answered them ageyne and ſayde, Moſes, conſyderynge the induratenes and obſtinacye of your hartes, was contente to permytte and ſuf-  
 fre

fre you so to do, for auoydrynge of greater myschiese and inconuenience, whiche myght els haue ensued therof: All be it I say vnto you, that it was not so at the begynnynge, that is to saye, It is clene contrary to the godly institution, and naturall order and lawes of matrimonie, as it was instituted by god at the begynnynge, that any man maryed shulde diuorce hym selfe from his laufull wyfe. And therfore I say agayne vnto you, that who so euer dothe forsake his laufull wyfe, onelesse it be for adultrie commytted by her, and dothe mary a nother, I saye, he commytteth adultrye in his so doynge. And lyke wyse, what womanne so euer dothe forsake her laufull husbande, and marye an other, she also commytteth adultrye. And the man also that marieth her, offendeth in lyke maner. And the cause hereof is, for that the bonde of laufull mariage is of suche sorte, that it can not be dissolued, or broken, but by deathe onely.

These wordes of Christe euidentely declare Christis sentence in the approbation of the institution of Matrimonye, made at the begynnynge of the worlde: And that hit was Christis wyll and commaundemente, that all the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, and shulde obserue the same in suche puretie and sanctimonye, as it was fyrste ordeyned, without separation or dyuorce, and that vnder the peyne of damnation.

And here also two thinges specially be to be noted. The one is, in that Christe sayth, whom god conioyneth, man can not separate. By the which wordes he declareth the infinite benigne and goodnes of god towarde vs, in that, that he hath not onely conioyned our fyrste progenitours Adam and Eue together in mariage, wherby he gaue vnto vs the originall begynnynge of our procreation: but that he dothe also euer sithe that tyme continually assiste man and womanne, and worketh with them in this coniunction of maryage, and as you wolde saye, is the veray auctour, causer, and doer of al  
matrimo



## The sacrament.

matrimonies, whiche be lausfully contracted betwene man and woman. The other thyng to be noted is, in that Christ sayth here vnto his disciples, *Non omnes capiunt verbum hoc: sed quibus datum est, qui potest capere capiat.* By the whiche wordes Chyrste semeth to exhor̃te suche as he shall endue with the grace and vertue of continence, wherby they shall be able to abstepne from the workes of matrimonie, to continue sole and vnnaried.

**I**TEM we thynke it conueniente, that al bysshoppes and preachers shall instructe and teache the people, comytted vnto theyr spiritual charge, that the sacrament of matrimonie dothe consist of two partes, lyke as the other sacramentes do, that is to saye, of an outwarde and a visyble sygne, and of an inwarde & an inuisible grace. The outwarde signe is that outwarde contract, made by expresse wordes or other sygnes equiualente, declarynge the consente betwene suche persones, as maye lausfully and by thorder of goddis lawe, be ioyned together in mariage, whanne the same persones doo consent and promyse eche to other, to company together continually, durynge theyr lyues, without separation, and to communicate eche to other the vse and offyce of theyr bodies, and all other theyr faculties and substaunce. The spirituall and inuisible graces, whiche the electe people of god (as well in the tyme of the lawe of nature, as in the tyme of Moyses lawe, and also in the tyme of the newe testamente) dyd alwaies, and yet do receiue by vertue of this sacrament, be dyuers and sondre. Whereof one is the dispensation, or grace of god, wherby the acte of procreation betwene man and woman, whiche is, as of it selfe and of his owne nature, damnable, is sanctified by the worde of god and this sacramente, that is to saye, is made pure, cleane, withoute spotte of synne, and honourable. accor̃dyng to the sayinge of saynt Paule, *Honorabile coniugium in omnibus, et thor̃us immaculatus.* That is to saye, the acte of procreation betwene man and woman in Matrimouye is honourable, and acceptable  
afoze

afoze god, and they? bed is vndefiled. An other is the grace, wherby the persons conioyned in matrimony do attayne euerlastyng lyfe, if they byynge bp they? chyliden in the true fayth and obseruance of Chyistes religion. accordyng to the wordes of saynt Paule, where he saythe, The woman was seduced and blynded by the serpente, and so synned deedly: but she shall be saued by procreation and byngyng forth of chyliden, if the same do perseuer and continue in faythe and loue towarde god, and in holynes, and in temperaunce in they? outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doinge lyke wyse as is required of the woman.

1. Tim. 2

**F**INALLY we thynke it conuenient, that all byshoppes and preachers, shall diligently and from tyme to tyme exhorthe and admonyshe the people, commytted vnto their spiritual charge, to consider the thre special benefites or offices, whiche belong vnto the sacrament of matrimony. And first of all to consyder the thyng selfe, whiche is signified thereby, whiche (as was sayd before) is the hygh, the mighty, and the incomprehenible worke of god, in the coniunction of Chyist and the churche together, wrought by him to our singular benefyte and euerlastyng saluation. And that therefore the man and wife ought not only to liue together in perfite vnitie and con corde: but also they ought to loue eche other as they? owne bodies, and to vse the same in all cleannes, puretie, and honour, and not to defile the same with the rages and lustes of any beastely or fylthy concupyscence of the fleshe, euen as Chyist him selfe loued, and dothe loue his espouse the churche, and suffred al afflictions and peynes to make her glorious, and voide from al maner of spot or wrin cle of vncleannes. And in this parte also it shalbe well done, that the byshoppes and preachers do repete ofte tymes, and lay before the eyes of the people, as wel the saynges of saint Paule before reher sed, as also the godly exhortation, which he maketh in his epistle vnto the Thessaloniens, where he

1. The. 4.

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## The sacrament

writeth in this maner. I pray you brethren, and instantly desire you for our lord Iesu Christis sake, that like as you haue herde heretofore of vs, howe and in what maner you shulde go forward and please god: so ye do procede in the same, and that after suche sorte and maner, that you maye continually profyte & increase therein. You remembre, I doubt not, what preceptes and commaundementes I haue gyuen vnto you in tymes past, in the name of our lord Iesu Christe. And nowe in lyke maner, and in his name also, I say agayn vnto you, that the wyll and commaundement of god is, that you shuld sanctifie your selves, that is to saye, that you shulde absteyne frome all maner of fornication, and that euerye oone of you shuld vse and kepe the vesselle of his body in holynesse, and in honoure, and not in desyre of carnalle concupiscence, lyke as the gentyles do, which knowe not god. And that no man shuld craftily compasse or circunuent his brother in fleshely lustes. For almyghty god taketh vengeaunce vpon all such people, as do commytte any of those thinges. Know you also, that God hath not called vs vnto vncleynesse and fylthynesse of lyfe, but vnto holynesse and sanctimonye. And therfore I do exhorte you all, and in the name of god commaunde you, to eschewe all fornication and adulterie, all vncleane desyres, and carnall concupiscence, all filchynes and vnpure luyng in fleshely lustes of the bodye. And I saye further, that who so euer despiseth and breketh these my commaundementes: dothe not despise me, but he despiseth God, for they be his commaundementes, whose spirite bothe you and I haue receyued.

These wordes of sayncte Paule be necessary to be declared ofte tymes to the people, to the intent they maye the better knowe the wyll and commaundement of god, and also consydre and feare the greate daunger of goddis wroth and vengeaunce, dewe vnto such people, as do transgresse the godly institution and lawes of this holy sacramēt of matrimonye.

**T**he seconde specyalle gyfte or benefyte to be considered in the

in the sayde sacrament, is the saythe and mutuall promyse made betwene the husbände and the wyfe ioynd in laufulle matrimony. Wherby, and by vertue of the sayd sacrament, the persons so laufully conioyned, be bounde to cōceyue certayn truste and confidence, and certainly to beleue, not only that their sayd state and maner of lyuyng in wedlocke (being the same vertuously, and religiously, according to the lawe of god by them contracted and obserued) is honourable, acceptable, & meritorious before god: but also that the knotte & bond of matrimony, contracted betwene the sayde persones, is made therby to be indissoluble.

Trouth it is, that if in any mariage it may appere, and be duely proued, that there is suche laufull impedimente, that the same myght not at the begynnyng be contracted by thorder of the lawes of god and holy church: In that case the church ought & may diuorze the sayd persons so contracted, and declare that such matrimony is vnlaufull, and the bōde therof to be of no strength or efficacie, bycause it was neuer good from the begynnyng. Not withstanding in mariages laufully made, and according to the ordynance of matrimonye prescribed by god and holy church, the bonde therof can by no meanes be dissolued, durynge the lyues of the parties, betwene whom such matrimonye is contracted.

And in this parte also the people be to be taught, that who so euer goethe about to disseuer hym selfe from the bonde of laufull mariage, he goeth about so moch as in hym lyeth, to diuorze Christ from his church.

The thyrde special gyft or office to be considered & obserued in matrimonye, is the good and vertuous education, and byngynge vp of the chyldren begoten in the same. Wherunto all married men and women ought to haue a special regarde, and to folowe therein the example of Thobie, whiche taught his sonne euen frome his infancie, to loue, to dreade, and to feare god, and to fle and absteine frome all maner of synne, euen for goddis sake. For surely, if the fathers and

J.ii. mothers

Thob. i.



## The sacrament

1. Reg. 4.

Pro. 23.

mothers be neglygent in the good byngynge bp of theyr chylderne in theyr pouth, and so suffre them to fall into folyes and synne in defaut of due correction and chastisement of them for the same, no doubte they shall answere vnto god for it: as it appereth by the great stroke and punishment of god, whan he dyd sodeynly stryke Elie the priest vnto death, bycause that he, knowyng his chyldren to do amys, dyd not punyssh them therfore. And therfore let al parentes employe theyr diligence, and busy cure to educate, and instructe theyr chyldren by all meanes in vertue & goodnes, and to restreyne them from vices by conuenient disciplyne & castigation, accordyng to the sayinge of the wyse man, Withdawe not the iuste discipline from thy childe, for if thou do so, he wyll fall into sondry inconueniences, and so fynally shal be but lost & vndone. wherfore spare not to chastyse thy chylde with the rodde, and so doing, thou shalt delyuer his soule from hell.

## THE SACRAMENT OF BAPTISME.



Ioan. 3.

**A**S TOVCHYNge the holy sacrament of baptisne, we thinke it conuenient, that all byshops and preachers shall instruct and teache the people, comytted vnto their spiritual charge, that they ought and must of necessite beleue certapnly al those thinges, whiche haue ben alwayes by the hole consent of the churche approued, receyued, and bled in the sacrament of baptisne. And fyrst that the sacrament of baptisme was instituted & ordeyned by god in the newe testament, as a thyng necessarye for the attaynyng of euerlastyng lyfe, accordyng to the sayinge of our sauour Iesu Chryste, where he sayth, that no man can entre into the kyngdome of heuen, excepte he be bozne agayne of water and the holy goost.

**I**tem that it is offred vnto all men, as well infantes, as suche

suche as haue the vse of reason, that by baptisme they shall haue remission of al their synnes, the grace & fauour of god, and euerlastynge lyfe, accordynge to the sayinge of Chyste, Matt. 16.  
 Who so euer beleueth, and is baptised, shall be saued.

**I**tem that the promyse of grace and euerlastynge lyfe (whiche promyse is adioyned vnto this sacrament of baptisme) perteyneth not onely vnto suche as haue the vse of reason: but also to infantes, innocentes, and chyldren, and that they ought therfore & must nedes be baptised, and that by the sacrament of baptisme, they do also obteyne remission of theyr synnes, the grace and fauour of god, and be made therby the veray sonnes and chyldren of god. In so moche as infantes and chyldren dyenge in theyr infancie, shall vndoubtedly be saued therby, and els not.

**I**tem that infantes must nedes be christened, bicause they be bozne in ovyginall synne, whiche synne must nedes be remitted, whiche can not be done, but by the sacrament of baptisme, wherby they receyue the holy goost, whiche exerciseth his grace & efficacie in them, and clenseth and purifieth them from synne, by his moste secrete vertue and operation.

**I**tem that chyldren or men ones baptised, ought neuer to be baptised agayne.

**I**tem that al good christen men ought & must repute & take al the Anabaptistes, and the Pelagians opinions, whiche be contrary to the premisles, & euery other mans opinion, agreeable vnto the said Anabaptistes or the pelagians opinions in that behalf, for detestable heresies, & vtterly to be cōdemned.

**I**tem that men or chyldren, which, hauing the vse of reason, & being not christened alredy, desyre to be baptised, shall by vertue of that holy sacrament obteyne the grace & remission of all their synnes, if they shall come therunto not onely perfytely & truely repentant & contrite of all theyr synnes before cōmitted: but also perfytely and constantly confessynge and beleuyng all the articles of our fayth, accordynge as is mencioned in the Crede, called the apostels Crede, And fr-



## The sacrament

Mat. 3.  
Luc. 3.  
Act. 2.

Tit. 3.

nally if they shall also haue firme credence and truste in the promyse of god, adioyned to the sayd sacrament, That is to saye, that in and by this sayd sacrament, which they shall receyue, god the father gyueth vnto them, for his sonne Jesu Christis sake, remission of all their synnes, and the grace of the holy goost. wherby they be newly regenerated and made the very childern of god, acco:dyng to the sayinge of saynte Iohn, and the apostell saynt Peter, where they say, Do you penaunce for your synnes, and be eche of you baptised in the name of Jesu Christe, & you shall obteyne remission of your synnes, and shall receyue the gyfte of the holy goost. And acco:dyng to the sayenge also of saynt Paule, where he sayth, God hath not saued vs for the workes of Justice, which we haue done, but of his mercy by baptisme, and renouation of the holy gooste, whom he hath powred out vppon vs moost plentifully for the loue of Jesu Christ our sauour, to the intent that we beinge iustified by his grace, shuld be made the inheritous of euerlastyng lyfe, acco:dyng to our hope.

## THE SACRAMENT OF CONFIRMATION.



**A**S TOVCHYNge the sacramēt of Confirmation, we think it conuenient, that all bysshops and preachers shall instructe & teache the people, committed vnto their spirituall charge, howe thapostles in the begynnyng of Christis church, although they did certaynly knowe and beleue, that all such, as had dewly receyued the sacrament of baptysme, were by vertue and efficacie therof perfiteley regenerated in Christe, perfiteley incorporated and made the very membez of his body, and had receyued full remission of their synnes, and were replenished with abundance and plentyfulnes of the graces & gyftes of the holy goost: yet they bled to go vn-  
to the

to the people after they were baptised, and so by their prayer, & laying of their handes vpon them, dyd gyue and conferre vnto them the holy goost. And the sayd people dyd speke byuers langages, and prophesied, to thintent that the consciences not onely of them, that had receyued baptisme, and professed Christ, shulde be therby the better ascertayned, confirmed, and established in Christs religion, & so moze constantly professe the same: but also that the consciences of other, which were out of the church, and vbeleuers, shuld the sooner be reduced therby from their errours, and be brought in to the right belefe of Christ and his gospel.

Act. 8.  
and. 19.

**I**tem howe the holy fathers of the p̄mitiue churche, taking occasion, & foundyng them selves vpon the sayd actes and dedes of the Apostelles, & consyderyng also that such, as had ones receyued the gistes & benefites of the holy goost by the sacrament of baptisme, myght & oftentymes dyd in dede by tentation, frailtie, or other wise by their own sinne & malice, lose and fall from the same agayn: thought it very expedient to ordeyne, that al christen people shuld after their baptism be presented to their byshops, to thintent that by their prayers, & laying of their handis vpon them, & consigning of them with the holy Chrisme, they shuld be cōfirmed, That is to say, they shulde receyue suche gyftes of the holy goost, as wherby they shulde not onely be so corrobored and established in the gyftes & graces befoze receyued in baptisme, that they shuld not lyghtely fall agayne frome the same, but shuld constantly reteyn them, and perseuer therein, and shuld also be made stronge and hardy, as well to confesse boldly & manfully their faith befoze all the persecuters of the same, & to resiste and fight against their gostly ennemyes, the world, the dyuell, and the fleshe, as also to beare the crosse of Christ, that is, to suffre and susteyne patiently al the afflictions and aduersities of this worlde: but also that they shulde attayne encrease and haboundaunce of the other vertues and graces of the holy goost.

Item



## The sacrament.

Item we thynke it conuenient that all bysshops and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that althoughe it be well done, that men do presente theyr chyldren vnto the bysshop, to receyue at his handes the sacrament of confyrmation, whan they be of so tender age, as commonly they be wonte to do: yet it is not to be thought, that there is any suche necessite of confyrmation of infantes, but that they beinge baptysed, and beinge innocente befoze they be confirmed, shall be assured to attayne euerlastyng lyfe and saluation by the effect of the sacrament of baptisme befoze receyued.

## THE SACRAMENT OF PENANCE.



AS CONCERNYNGE the sacramente of penaunce, we thynke it conueniente, that all byshoppes and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that they oughte and muste mooste constantly beleue, that the sayde sacrament was instituted by god in the new testament, as a thing so necessarie for mans saluation: that no man, whiche after his baptisme is fallen agayn, & hath comitted deedly synne, can without the same be saued or attayne euerlastinge lyfe.

Item that like as such men, which after baptisme do fall agayne into synne, if they do not penance in this life, shal undoubtedly be damned: Euen so whā so euer the same men shal conuerte them selfe from theyr naughty life, and do such penāce for the same, as Christ requirerh of them, they shal without doubte attayn remission of theyr synnes, & shalbe saued.

Item that the sacrament of perfyte penance, which Christ requirerh of such maner persons, consysteth of thre partes, wherof the one is Contricion, the other is Confession, and the thyrde is the amendment of the former lyfe, or the newe  
obe:

obedient reconciliation vnto the lawes and wyl of god, that is to say, exteriour actes and workes of charitie, accordinge as they be commaunded of god, which be called in scripture *Fructus digni penitencia*, The worthy frutes of penance.

Furthermore as touchinge CONTRITION, whiche is the first parte, we thinke it conuenient, that all byshops and preachers, shal instruct the people, committed vnto their spirituall charge that the sayd contrition consisteth in two speciall partes, which must alwayes be conioyned together, and can nat be disseuered, That is to saye, the penitent and contrite man, must firste knowlege the fylthines and abhominatio of his owne synne (vnto which knowlege he is brought by herynge and consyderinge of the wyl of God declared in his lawes) and felyng and perceyuing in his owne cōscience, that god is angry and displeased with him for the same: he must also conceyue not onely great sorow & inwarde shame, that he hath so greuously offended god, but also great feare of goddis displeasure towarde hym, consyderynge he hath no workes, or merytes of his owne, which he maye worthily laye before God, as sufficient satisfactiō for his synnes.

Which done, than afterwarde with this feare, shame, and sorow we must nedes succede and be conioyned the second parte, that is to wytte, a certayne faith, trust, and confidence of the mercy and goodnes of god, whereby the penitent muste conceyue certayn hope and faith, that god wyl forgylve hym his synnes, and repute him iustified, and of the nombze of his electe children, not for the worthynes of any merite or worke done by the penitent, but for the onely merites of the blode & passion of our sauour Iesu Chryste.

Item that this certayne faith and hope is gotten, and also confirmed, and made more stronge, by the applyeng of Christis wordes and promyses of his grace and fauoure, conteyned in his gospell, and the sacramentes instituted by hym in the new testamēt. And therfore to attayne this certayn faith, the seconde parte of penance is necessarye, That is to saye,

✠ Confel-

Contritiō

Contritiō cōsist  
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contritiō  
in iustitiā  
dispositiō



## The sacrament

Confession to a priest, if it may be hadde. For the absolution gyuen by the prieste was instituted of Christe, to applye the promyses of goddis grace and fauoure to the penitente.

ioan. 20.  
Luc. 10.  
Luc. 10.  
Wherfore as touchynge CONFESSION, we thinke it conuenient, that all bysshoppes and preachers shal instruct and teach the people, committed vnto their spiritual charge, that they ought and must certaynly beleue, that the wordes of absolution, pronounced by the priest, be spoken by the auctoritie gyuen to hym by Christ in the gospel. And that they ought and must gyue no lesse faith and credence to the same wordes of absolution, so pronounced by the ministers of the church, than they wolde gyue vnto the very wordes & voyce of god him self, if he shulde speake vnto vs out of heuen, accordynge to the sayeng of Christ, Whose synnes so euer you do forgyue, shall be forgyuen: whose synnes so euer you do reteyne, shall be reteyned. And agayn in an other place Christ saith, who so euer hereth you, hereth me.

Item that the people may in no wyse contemne this auricular confession, whiche is made vnto the ministers of the church: but that they ought to repute the same as a very expedient and necessary meane, wherby they maye require and aske this absolution at the priestes handes, at suche tyme as they shall fynd their consciences greued with mortall synne, & haue occasion so to do, to thintent they may therby attayn certayne comfote and consolation of their consciences.

As touchynge the thirde parte of penance, we thinke it conuenient, that all bysshops and preachers shal instructe & teach the people, committed vnto their spiritual charge, that although Christ and his death be the sufficient oblation, sacrifice, satisfactiō, and recompense, for the which god the father forgyueth and remytteth to all synners not onely their synnes, but also eternall payne due for the same: yet all men truly penitente, contrite, & confessed must nedes also bynge forth the frutes of penance, That is to say, prayer, fasting, and almes dede, with moche mourninge and lamenting for  
their

of penaunce.

38

their sinnes befoze committed. And they must also make restitution or satisfaction in wyl and dede to their neighbours in such thinges as they haue done them wronge and iniury in. And finally they must do all other good workes of mercy and charitie, and expresse their obedient will in the executing and fulfylling of goddis commaundement outwardly, whā tyme, power, and occasion shall be ministred vnto them, or elles they shal neuer be saued. For this is the expresse pcept and commaundement of god, Do you the worthy scutes of penaunce. And saincte Paule saith, Lyke as in tymes past you haue gyuen and applyed your selues, and all the members of your bodyes to all fylthy lypynge and wyckednes, continually encreasynge in the same: In lyke maner you be now bounde, and must gyue and applye your selves holly to iustice, encreasynge continually in puretye and cleannes of lyfe. And in an other place he saith, I chastyse & subdue my carnall body, and thaffections of the same, and make them obedient vnto the spirite.

Luc. 3.  
Rom. 8.

1. Cor. 9.

Item that these pceptes and workes of charitie be necessary workes to our saluation, and god necessarily requireth, that euery penitent man, shal pfourme the same, whā so euer tyme, power, & occasion shal be ministred vnto him so to do.

Item that by penance and such good workes of the same, we shall not only obteyne euerlastynge lyfe, but also we shall deserue remission or mitigation of the presente pynes and afflictions, which we susteyne here in this world. For saincte Paule sayth, That if we wolde correcte and take punyshment of our selues in this worlde, we shulde not be so greuously corrected of god. And god by his prophete zacharye sayth, Tourne your selues vnto me, and I wyll tourne agayn vnto you. And the prophete Esai saythe, Breake and deale thy breade vnto the hungrye, byng into thy house the pooze mā, and such as want harbozough, whan thou seest a naked mā, gyue hym clothes to couer hym with, and refuse not to succour and helpe the pooze and nedy, for he is thyn own fleh.

1. Cor. 12.

Zach. 1.

Esai. 23.

3. 11.

And



## The sacrament

And if thou wolte thus do, than shall thy lyght glyster out as bryghte as the sonne in the mornynge, and thy helth shall soner aryse vnto the, and thy iustice shall go before thy face, and the glorie of god shall gather the vp, that thou shalt not fall, and whan so euer thou shalt call vppon god, god shall here the, and whan so euer thou shalt crie vnto god, god shall saye, Lo here I am redy to helpe the. Than shall thy lyght ouercome all darkenes, and thy darkenes shall be as bryght as the sonne at none dayes: and than god shall gyue vnto the continuall rest, & shall fulfill thy soule with bryghtnes, & shall delyuer thy body from aduersitie, & than thou shalt be lyke a gardeyn, that moost plentifully bringeth forth the all kynde of frutes, & lyke the wel spyng, that neuer shall want water.

These thinges and such other, shuld be continually taught and inculked into the eares of al trewe christen people, to the intent to styre and prouoke them vnto good workes: and by the self same good workes to exercise & confirme their faithe and hope, and to ascertayne them, that they shall for the same good workes receyue at goddis hande, mitigation, and remission of the miseries, calamities, & greuouse punishmentes which god sendeth to men in this worlde for their synnes.

## THE SACRAMENT OF THE ALTARE.



AS TOVCHYNge the sacrament of the Altare, we thynke it conueniente, that all byshoppes & preachers shall instruct and teach the people, commytted vnto their spirituall charge, that they oughte and must constantly beleue, that vnder the fourme and fygure of breade and wyne, which we there presently do see, and perceyue by outwarde senses, is verely, substantially, and really conteyned and comprehended, the very selfe same body and bloude of our sauour Iesu Christ, which was borne of the  
virgine

virgine Marye, & suffred vpon the crosse for our redemptiō. And that vnder the same fourme and figure, of breade and wyne, the very selfe same body and bloudde of Christ, is corporally, really, and in the very same substance exhibited, distributed, and receyued vnto and of all them, which receyue the sayd sacrament. And that therfore the sayd sacrament is to be vled with all due reuerence and honour, and that euery man ought first to proue and examyne hym selfe, and religiously to trie and serche his owne conscience, before he shall receyue the same, accordynge to the sayinge of saint Paule, 1. Cor. 12. who so euer eateth this body of Christ vnworthily, or drynketh of this blode of Christ vnworthily, shall be gyltie of the very body and blode of Christ. wherfore let euery man firste proue hym self, and so let hym eate of this bread, and drynke of this drynke. for who so euer eateth it, or drynketh it vnworthily, he eateth and drynketh it to his owne damnation: because he putteth no difference betwene the veray body of Christ, and other kyndes of meate.

## THE SACRAMENT OF ORDERS.



**A**S TOVCHYNge the sacramēt of holye orders, we think it conuenient, that al byshops and preachers shal instruct & teach the people, committed vnto their spirituall charge, first, how that Christ and his apostles dyd institute, and ordeyne in the new testament, that besydes the ciuile powers and gouernaunce of kyngis and princis (which is called Potestas gladij, the power of the swerde) there shuld also be continually in the church milytant, certayne other ministers or officers, which shulde haue speciall power, auctoritie, and commission vnder Christ, to preache and teache the worde of god vnto his people, to dyspense and admynyster the sacramentes



## The sacrament

mentes of god vnto them, and by the same to conferte and gyue the graces of the holy gooste. to consecrate the blessed body of Christ in the sacrament of the altare. to loose and absolve from synne all persones, whiche be duely penitent and sorre for the same. to bynde and to excommunicate suche as be gyltie in manyfeste crymes and synnes, and wyl not amende their defaultes. to ordeyne and consecrate others in the same rite, order, and office, wherunto thei be called, and admitted them selfe. and fynally to fede Christis people lyke good pastours and rectours (as the apostelle calleth theym) with their holsome doctrine. and by their continual exhortations, and admonitions to reduce them from synne and iniquitie, so moche as in them lyeth, and to bynge them vnto the perfyte knowlege, the perfyte loue and drede of god, and vnto the perfyte charitie of their neighbours.

Item that this office, this ministracion, this power, & auctoritie is no tyrannycall power, hauinge no certayne lawes or lymyttes, within the which it oughte to be conteyned, nor yet none absolute power: but it is a moderate power subiect, determined, and restrayned vnto those certain endes and lymytes, for the which the same was appointed by goddis ordinaunce. which, as we sayde before, is onely to administer and distribute vnto the members of Christis mysticall body spirituall and euerlastinge thinges, that is to saye, the pure and heuenly doctrine of Christis gospell, and the graces conferred in his sacramentes, & further to do and execute suche other thinges apperteynyng vnto their office, as were before reherfed. And therfore this sayde power and administracion is called in some places of scripture *Donum & gratia*, a gyfte & a grace, and in som places it is called, *Claves sive potestas clauis*, that is to say, the keyes or the power of the keyes. wherby is signified a certayne limited office, restrayned vnto the execution of a speciall function or ministracion. accordeinge to the sayinge of saint Paule in the firste chapiter of his epistle to the Romaynes, and in the fourth chapiter of his first epistle vnto

Rom. i.  
1. Tim. 4.

vnto Timothe, and also in the fourth chapter of his epistle vnto the ephesians, where he writeih in this sentence. Whā Christ ascended into heuen, he subdued and vanquished very captiuitie her selfe, and ledde oꝝ made her thꝛall & captiue, and distributed and gaue diuers heuenly giftes and graces vnto men here in erthe. And amonge all he made some apostles, some priestes, some euangelistes, some pastozs and doctours, to the intente they shuld erecute the worke and office of their administration, to the instauration, instruction, and edifieng of the membez of Christis mystical body. And that they shulde also not cesse from the execution of their sayde office, vntyll all the sayd membez were not only reduced and brought vnto the vnitie of the faith, and the knowlege of the sonne of god: but also that they were come vnto a perfit state and full age therein. That is to saye, vntyll they were so established and confirmed in the same, that they coulde no moꝛe afterward be wauerynge therein, & be led oꝝ caried lyke children into any contrary doctrine oꝝ opiniō by the craft & subtylle persuation of the false pastours and teachers, which go about by craft to byng them into erronious opinions: but that they shulde constantly folowe the true doctrine of Christis gospel, growyng & encreasyng continually by charitie vnto a perfit membe of that body, wherof Christ is the very heed. In whom if the hole body, that is to say, if euery part & membe be growen and come vnto his perfite estate, (not all in like, but euery one according to the gyfte & qualitie, which is deputed vnto it) & so be compacted, vnited, & corporated together in the sayd body: no doubt, but that the hole body, & euery parte thereof, shall therby be made the moꝛe perfite, & the moꝛe stronge, by reason of that naturall loue & charitie, which one mēbre so vnited in the body, hath vnto the other.

By these wordes it appereth euidently, not only that saint Paule accompted and nombꝛed this sayde power and office of the pastours and doctours amonge the propre and speciall gyftes of the holy gost: but also it appereth, that the same  
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was a limited power and office ordeyned specially and only for the causes and purposes before rehearsed.

Item that this power, office, and administratiō is necessary to be preserved here in erthe for thre speciall and principall causes. first for that it is the commaundemente of god it shulde so be, as it appereth in sondre places of scripture. Rom. 10. Seconde, for that god hath instituted and ordeyned none other ordinarie meane or instrument, wherby he wold make vs partakers of the reconciliation, which is by Christ, and conferre and gyue the graces of his holy spirite vnto vs, & make vs the right enheritours of euerlastynge lyfe, there to reigne with hym for euer in gloire: but onely his worde and sacramentes. And therfore the office, and power to minister the sayde worde and sacramentes, may in no wyse be suffered to peryshe, or to be abolsished. accorpyng to the sayenge of sainte Paule, Howe can men inuocate, and call vppon the name of hym, in whom they beleue not? And howe can men beleue in hym, of whom they neuer herde tel? And how shuld men here tell of god, oneles there be some men to shewe and preache vnto them of hym? And how shal men dare take vpo them to preache and shewe of god, oneles they be firste sent with auctoritie and commissiō from god so to do? And therfore it is sayde, by the prophete Esai, Blessed be the fecte of those preachers, which beynge auctorysed and sent by god, do preache and shewe vnto vs the peace and benefites, whiche we receyue by Christ. Isai. 52. Naum. 1.

Thirde, because the sayd power & office or function, hath annexed vnto it, assured promyses of excellent and inestimable thinges. for therby is conferred & giuen the holy gooste, with all his graces, And fynally our iustification and euerlastynge lyfe: accorpyng to the sayeng of sainte Paule, where he saith, I am not ashamed of the rowme and office, whiche I haue gyuen vnto me by Christ, to preache his gospel. for it is the power of god, that is to saye, the electe organe or instrument ordeyned by god, and endued with suche vertue & efficacia

efficacie: that it is able to gyue and minister effectually euerlasting lyfe vnto all those, that woll beleue & obey the same.

Item that this office, this power, and auctoritie, was committed and gyuen by Christ & his apostelles, vnto certayne persons onely, that is to say, vnto priestes or byshops, whom they dyd electe, calle, and admytte ther vnto, by their prayer, and imposition of their handes.

Seconde we thinke it conueniente, that all byshoppes & preachers shal instruct and teach the people, committed vnto their spirituall charge, that the sacrament of orders maye worthily be called a sacrament, bycause it is a holy rite or ceremony instituted by Christ and his apostles in the new testament, and doth consist of two partes, lyke as the other sacramentes of the church do, that is to saye, of a spirituall & an inuisible grace, and also of an outwarde & a visibill signe. The inuisible gifte or grace conferred in this sacrament, is nothings els, but the power, the office, and the auctoritie before mentioned. The visibill & outwarde signe is the prayer and imposition of the byshoppes handes vppon the person, which receyueth the sayde gifte or grace. And to the intente the church of Christ shuld neuer be destituted of suche ministers, as shulde haue & execute the sayde power of the keyes, it was also ordeyned and commanded by the apostelles, that the same sacrament shuld be applyed and administred by the byshop from tyme to tyme, vnto suche other persones as had the qualitties necessarily required ther vnto. which sayd qualitties thapostles dyd also very diligently descriue, as it appeareth evidently in the. iiii. chapter of the first epistle of saint Paule to Tymothe, and the first chapter of his epistle vnto Titus. And surely this is the hole vertue and efficacie, & the cause also of the institution of this sacrament, as it is founded in the new testament. For all be it the holy fathers of the churche, which succeeded the apostles (myndynge to beautifie and ormate the churche of Christ with all those thinges, whiche were commendable in the temple of the Jewes) dyd

deuple,

1. Tim. 5  
Tit. 1.



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deuise, not onely certayne other ceremonies than be before  
 ceherised, as tonsures, rasures, vnctions, and suche other ob-  
 seruances, to be vsed in the ministratiō of the sayd sacramēt:  
 but dyd also institute certeyne inferiour orders oꝝ degrees,  
 as ianitors, lectours, exorcistes, accolites, and subdeacons,  
 and deputed to euery one of those certeyne offices to execute  
 in the churche (wherin thei folowed vndoubtedly the exam-  
 ple and rytes vsed in the olde testamente) yet the trouthe is,  
 that in the newe testamente there is no mention made of any  
 degrees oꝝ distinctiōs in orders, but only of deacōs oꝝ mini-  
 sters, & of priestes oꝝ byshops. Noꝝ there is any worde spokē  
 of any other ceremony vsed in the conferryng of this sacra-  
 mēt: but only of prayer & the impositiō of the byshops hādis.

Thirdly forasmuche as it is an olde heresy of the Donati-  
 stes, condēpned in generall cōcelles, to thinke that the worde  
 of god & his sacramentes shulde lose & be of none efficacye,  
 strength, oꝝ vertue, when they be ministred by men of puell,  
 viciouse, and fylthy lyuynge: we think it conuenient, that al  
 byshops and preachers shall instruct and teache the people,  
 committed vnto their spiritual charge, that accordyng to the  
 saying of saint Gregoꝝe Nazianzene, Like as there is no  
 differēce betwene the selfe same image oꝝ figure of any thing  
 enprinted with a signet of golde, & with a sygnet made of yro  
 oꝝ wodde, oꝝ any other bylet matter: euen so the worde & sa-  
 cramentes of god, ministred by any euill and noughty man,  
 be of the same selfe vigour, strengthe, and efficacye, as when  
 they be ministred by a man of excellent vertue and goodnes.  
 The cause and reason wherof is, foꝝ that the priestes and by-  
 shops, althoug in the execution of their office & ministratiō  
 they do vse and exercyse the power and auctoritie of god cō-  
 mitted vnto them, and do supplie and represente his roume  
 and place: yet they be not the principall, noꝝ the sufficient oꝝ  
 efficient causers oꝝ givers of grace, oꝝ of any other spiritual  
 gyfte, which proceedeth, and is giuen of god by his worde &  
 his sacramentes, but god is the only principall, sufficient, &  
 ver-

perfyte cause of all the efficacy of his worde and sacramentes, and by his only power, grace, and benefyte it is, that we receyue the holy goost and his graces by thoffice and ministracion of the sayd priestes or byshops. And the sayde priestes or byshops be but onely as his instrumentes or officers, to execute and minister with their handes and tongues, the outward and corporall thinges, wherby god worketh and gyueth grace accordynge to his pacte & couenaunt, made with, and vnto his espouse the church. And this to be true Chrysostom affirmeth, in his. 85. homelie vpon saint Iohn, where he saith in this maner. what speke I of priestis? I saye that neither angell nor arcangell can of his owne power gyue vs any of those thinges, which be gyuen vnto vs from god, but it is the father, the sonne, and the holy goost, which is the effectuall cause of all those thinges. The priest dothe only put to his hande and his tongue. And in this poynte saint Ambrose also agreeth with the sayd opinion of Chrysostome. For in his booke *De dignitate sacerdotali*, he saith these wordes: The priest layeth his handes vppon vs, but it is god that gyueth the grace. The priest layeth vpon vs his beseeching hande: but god blesseth vs with his myghty hande. The byshoppe consecrateth an other byshope: but it is god that gyueth the dignitie. wherfore we must alwayes thinke, & beleue that the vertue & efficacie of the worde of god & his sacramentes, consist and depende in & vpon the commaundement, ordynance, power, and auctoritie of god onely. And that neyther the merites and worthynes of the ministers, (be they neuer of such excellencie) do gyue them their auctoritie, strength, or efficacy: neyther yet the malice or corrupte lpytinge of them (be it neuer so puell, onles they be open blasphemors of the gospel, as the iewes and the Turkes be) can frustrate or take away from the sayde worde or sacramentes their sayde power, auctoritie, strength, or vertue. For as Chrysostome saith in the said homelie, If god made not only an asse to speke, but also gaue his benediction & blessing vpon the iewes by Balaam

Chrysosto.  
Ho. 85. sus  
per Ioan.

Chrysosto  
Ho. 85. sus  
per Ioan.

A. ii.

that



## The sacrament.

that false and wycked prophete, & so wrought these spiritual graces by suche vnclean & impure instrumentes, and that for the loue onely, which he had vnto the Jewes, whiche neuer the lesse were great offenders against god: no doubt but that god woll moche rather sende downe vnto vs his faithfull people, the graces of his holy spirite, and woll worke all other thinges necessary for vs by our priestes and byshops, although they be neuer so euyl of their lyuynge.

fourthely forasmuche as after the mynde of certayne doctours of the churche this hole power and auctoritie, belonynge vnto priestes and byshops, is deuided in two partes, wherof the one is called *potestas ordinis*, and the other is called *potestas iurisdictionis*, and forasmuche also as good consent and agrement hath alwaye ben in the churche, concernynge the sayd first parte, and contrary, moche controuersie for this other parte of iurisdiction: we thinke it conueniente, that all byshops and preachers shal instruct & teach the people, committed vnto their spirituall charge, that the iurisdiction committed vnto priestes and byshopes by thauctoritie of goddis lawe, consisteth in thre speciall pointes.

The first is to rebuke and reprehend sinne, and to excommunicate the manifest and obstinate sinners, that is to saye, to separate, exclude, and repelle from the communion & perception of the sacramentes, and to reiect and cast out of the congregation and company of Christis people such persons as haue manifestly committed mortall synne, and do obstinately perseuer in the same, and to absolve and receyue them agayne, whan so euer they shall retorne vnto the churche by condigne penance. And forasmuche as suche persons as do commytte manifest and open sinne, do therby offend not only god, but also som other of the multitude and congregatio, which they be of: although the sayd persones so offendynge publikely, do not obstinately perseuer in their synne so committed, yet the priestes and byshops, by thauctoritie of their said iurisdiction, may in som cases, vppon consideration of the

the crime, and qualitie of the personne so offending, suspende and inhibite them for a tyme from the recepyng of the sacramentes, to the intente the same may be, not onely a medicine to the offenders them selves: but also an example and satisfaction vnto those persones, which were before with their sayd manifest synnes offended.

And in this parte also twoo thinges be to be noted. The first is that all punishment, which priestes or byshops may by thauctozitie of the gospell inflict or put to any person, is by worde onely, and not by any violence or constraynte corporal. The seconde is, that al though priestis and byshops haue the power and iurisdiction to excommunicate, as is afoze sayd: yet they be not bound so precisely by any commandement of god, but that they ought and maye attempte, moderate, or forbear the execution of their sayd iurisdiction in that parte at all tymes, whan so euer they shal perceyue and thinke, that by doynge the contrarie they shulde not cure or helpe thoffenders, or elles gyue suche occasion of further trouble and vniquietnes in the church, that the peace & tranquillitie therof might thereby be impeched, troubled, or otherwise interrupted, or broken.

The seconde poynte, wherein consisteth the iurisdiction committed vnto priestes and byshops by thauctozitie of goddis lawe, is to approue and admytte suche persones, as (beinge nominated, elected, and presented vnto them to exercise the office and rone of preachinge the gospell, and of ministring the sacramentes, and to haue the cure or iurisdiction ouer these certayn people within this parische, or within this diocesse) shall be thoughte vnto them mete & worthy to exercise the same: & to reiecte and repelle frome the sayd rone suche as they shall iudge to be vnmete therfore. And in this parte we must knowe and vnderstande, that the sayd presentation and nomination is of mannes ordynance, and apperteyneth vnto the founders and patrones, or other persons according to the lawes and ordynances of men provided for the same.



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As for an example, within this realme the presentation and nomination of the byshopprques apperteineth vnto the kinges of this realme, and of other lesser cures and personages some vnto the kynges highnes, some vnto other noble men, some vnto byshops, and some vnto other persons, whom we call the patrones of the benefices, accordyng as it is prouyded by the order of the lawes and ordynances of this realme. And vnto the priestes or byshops belongeth by the auctoritie of the gospel to approue & confirme the pson, which shal be by the kynges highenes, or the other patrons so nominated, elected, & presented vnto them to haue the cure of these certayne people, within this certayn parishe or diocese, or els to reiect him, as was sayd before, frome the same, for his demerites or vnworthynes. For surely the office of preachinge is the chiefe & most principall office, wher vnto priestes or byshops be called by thauctoritie of the gospel. and they be also called byshops or archebyshops, that is to saye, superattendants or ouerseers specially to signifie, that it is their office to ouersee, to wathe, & to loke diligently vpon their flocke, & to cause that Christis doctrine & his religion may be truely & sincerely conserued, taught, & set forth amonge christen people, accordyng to the mere & pure trouthe of scripture. & that all erronious and corrupte doctrine, and the teachers therof may be reiecte and corrected accordyngly.

The thyrde poynt wherin consisteth the iurisdiction committed vnto priestes and byshops by thauctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernyng holydayes, fastyng dayes, the maner and ceremonies to be vsed in the mynistration of the sacramentes, the maner of syngyng the Psalmes and sprituall hymnes, as (saynct Paule calleth them) the diuersitie of degrees amonge the ministers, and the forme and maner of their ornayntes, and fynally concernyng such other rites ceremonies and obseruances, as do tende & conduce to the preseruatiō of quietnes and decent order to be had, and vsed amonge the people, whan

Ephe. 5.  
Col. 3.

whan they shall be assembled together in the temple. For syth that scripture commandeth, that all christen people shuld at certayne tymes assemble them selfe, and conuene together in some publique or open place. there to inuocate, and call vpon the name of god, there to here his wpll and his worde by our preachers there to receyue the sacraments, there to gyue laude and prayse to god in psalmodie, in prayers, in meditations, and in redynge. and finally with all humilitie and reuerente orde, to magnifie, extol, and set forth the honour of god with all our possible power. And for asmoch also as great trouble, vniquietnes, and tumulte might aryse amonge the multitude so assembled, in case there were no certayne rules, ordinaunces, and ceremonies prescribed vnto them, wherby they shuld be conteyned in quietnes, and not suffered to doo euery man after his owne fashion or appetite: it belongeth vnto the iurisdiction of priestis or bysshops, to make certayne rules or canons, concerninge all these thinges, and for the causes aforesaid. For lyke as in the gouernaunce of a priuate famylpe, or in the gouernaunce of a schole, it belongeth vnto the good man, or ruler of that house, or the schole maister to prescribe the tymes, whan his childerne and seruauntes shall worke, whan they shall rest, whan they shal lerne, whan they shall praye, and suche other thinges: So in the publique and open temple or churche, it apperteyneth also vnto them, that haue the gouernaunce of the churche, in those poyntes to deuise and prescribe such necessarie and conuenient ceremonies and ordenances vnto the people, for the causes aboue reherced, as shall tende to their profyte and increase in Christis religion, and shall also tende to the honoure of god, and good tranquillitie of the sayd people. For surely saint Paule himselfe dyd prescribe, and make suche rules vnto the Corinthians, and commanded also other bysshopes to do the sembla-  
ble. And the holy fathers of the churche at the begynninge, before there were any Christen princis, vppon great and vrgent considerations, dyd ordeyne the celebratinge of the son-  
daye,

1. Cor. ii.



## The sacrament

Daye, of Easter daye, and certayne other feastes, and the fasting of lent, and also dyuers others such ceremonies in the churche, wherof a great parte is obserued through all Christendome vnto this daye. The continuall obseruation wherof was alwayes thought vnto the holy fathers very necessary: for asmoche as suche traditions, and ceremonies be as a certayne necessary introduction, or letynge expedient to induce and teache the people reuerently to vse them selfe in their outward worshyping of god, & be also (as you wolde saye) certayn peynted histories, the often sight and contemplation wherof, causeth the people the better to remember the thinges signified, and represented in the same.

For the better declaration of which thre pointes, two thinges be to be noted, first that although the hole Jurisdiction apperteyning (as is afore sayd) vnto priestis and byshops, be committed vnto them in generall wordes (as it appereth by dyuers places of scripture, & specially in the. xx. chapter of thactes, where thapostle sayth: Take dylgēt hede to your selves, & to al your hole flocke, amonges whom the holy gost hath set, ordeyned, and made you byshopes, to rule, and gouerne the churche of god) yet there is also a particuler order, forme, and maner requisite to the due execution of the same, according to the sayinge of saint Paule, Loke that all thinges be done in the churche semely & in a decent order. Nowe this particuler maner & forme is not expressely declared, determined, or prescribed in scripture: but was, and is left to be declared from tyme to tyme, and from age to age by certayne positiue rules and ordynances, to be made by the ministers of the churche, with the consent of the people, before suche tyme as prynces were christened. and after they were christened, with thau thoritie and consent of the sayd pryncis and their people. For like as thau thoritie to preache & teach, and to administer the sacramentes, although it be committed vnto priestis & byshops by expresse wordes of scripture, yet there is no expresse mention concernynge the particuler  
circum-

Act. 20

1. Cor. 14

circumstances, conuenient to be vsed in the execution of the same: Euen so in the power of iurisdiction, although the same be by generall wordes in scripture commytted vnto priestes and bysshoppes, yet there is no particuler mention, what fourme, order, or processe shuld be vsed in the execution of any parte therof. As for an example concernynge the sentence of excommunication, although the cognition of crymes, for the which the sayd sentence is to be gyuen, and the examination of the wptnes also necessarye for the triall of the crymes, and for the instruction of him, that shall gyue the sayd sentence, be commytted by generall wordes of scripture vnto priestes and byshops: yet there is no mention made in scripture, how the parties offendynge, or the wptnesse shall be cited and called to appere before the priestes or byshoppes. nor there is no mention made, what processe or payne shall be vsed agaynst them, in case any of them shall disobeye the callinge or sentence of the priest, or byshoppe. nor fynally there is any mention made of any other circumstance of tyme, place, or persone necessary to be vsed in the due execution of the sayd sentence of excommunication. But all these thinges were afterwarde deuised and ordeyned by the churche, and the mynisters of the same, & by the consent of those people, which professed the name of Christ. And that this is of trouth, it appereth by suche ordinaunces, as sayncte Paule hym selfe, and other thapostles deuysed, & prescribed to be obserued in certayn churches, as well concernynge the excommunicatinge of the Cozinthian, and dyuers others, as also concernynge that men shulde praye bare heeded, that women shulde kepe sylence, and not take vpon them to teache in the churche, that two prophetes or preachers shulde not speake at one tyme in the churche, but that one shulde gyue place to the other, that the almes of pooze men shuld be gathered, and howe and by whom, after it was gathered, it shulde be distributed, with such other lyke thinges. And this thinge also appereth to be true, by the canons & rules, deuysed & made by the byshops

and

1. Cor. 5.  
1 Tim. 14.  
1. Cor. 12.  
1. Cor 14.  
1. Cor. 16.



## The sacrament

and councelles, concerning the p̄misses, durynge the tyme that the church was subiecte to infidel p̄ncis, and before any p̄ncis were ch̄stened. Durynge all which tyme it is euident, what constitutions and Canons they, with the consente of the people made, concerninge the p̄misses. In so moch that kynges and p̄ncis, after they had ones receyued the faith of Ch̄rist, & were baptysed, consyderynge the same to tende to the furtherance of Ch̄ristis religion, dyd not on- ly approue the sayde canons, then made by the church: but dyd also enacte and make newe lawes of their owne, concernynge the good order of the church, and furthermoze dyd also constrayne their subiectes, by corporall payne and punishment to obserue the same. For it is out of al doubte, that the priestes & byshops neuer had any auctoritie by the gospel, to punish any man by corporall violence: and therfore they were oftentimes moued of necessitie to require ch̄risten p̄ncis to entrepone their auctoritie, and by the same to constrainne and reduce inobedient persones vnto the obedience and good order of the church. Whiche the ch̄risten p̄ncis, as goddis ministers in that parte, and for the zeale they had to the stablyshynge of Ch̄ristis religion, not onely dyd gladly execute: but dyd also gyue vnto priestes & byshops further power and iurisdiction in certayne other temporall & ciuile matters, lyke as by the lawes, statutes, immunities, priuiledges, and grauntes of p̄ncis made in that behalfe, and by the vses also and customes of sondry realmes and regions it doth manifestly appere. And therfore it was, and shall be alwayes lefull vnto the sayd kynges and p̄ncis, and their successours, with the consent of their parlyamētes, to reuoke and call agayne into their owne handes, or otherwysse to restrainne all the power and iurisdiction, which was gyuen & assigned vnto priestes and byshops by the lycence, consent, sufferance, and auctoritie of the sayd kynges and p̄ncis, & not by thaurtoritie of god and his gospel: whan so euer they shall haue suche groundes and causes so to doo, as shall be  
neces-

necessary, holtsome, & expedient for the wele of their realmes,  
the repressing of vice, & the creace of Christs faith & religio.

The second thinge to be noted is, that lyke as it is the wyll  
and commandement of god, that priestes and byshops shuld  
in the execution of all those thinges, which apperteyne vnto  
their iurisdiction by the auctoritie of the gospel (as is afoze  
sayd) attempte their doinges and procedynges with all cha-  
ritie and myldenes. and shulde forsee by their singuler wise-  
dome, that they pronounce no sentēce, nor prescribe, or make  
any constitution or ordināce, which may in any wyse be pre-  
judiciall, or hurtefull vnto their flocke, but such as vndoubt-  
edly do tende as well to the good preseruation and encrease  
of Christs true religion, as also of christen charitie & tran-  
quillite to be had among them: euen so and in lyke maner at  
the people being vnder their cure, and within the limittes of  
their sayde iurisdiction (of what estate or condicion so euer  
they be) be also bound by the lawe of god, and by the order &  
bonde of charitie, humbly to obeye them, and to fullfyll all  
their sayd preceptes & ordinances, duly & rightfully made by  
th auctoritie of their sayd iurisdiction, specially beyng the  
same ones receyued by the comon consent of the people, and  
authorised by the lawes of the christen princes. Wherin ne-  
uertheles one rule, or canon is necessary to be considered and  
obserued concernyng the obedience, which is required in the  
thirde & last part of the said iurisdiction. That is to say, for-  
asmuch as the gretest part therof consisteth only in outward  
ceremonies, & such thinges as be of them selves but meane &  
indifferent thingis (that is to say, neither comanded expresse-  
ly in scripture, nor necessarily conteyned or emplied therein, nor  
yet expressely repugnant or contrary therunto) Surely there  
is no other obediece required in the said thirde part, but that  
men may lausfully omitte, or do otherwise than is prescribed  
by the said lawes and comandementes of the priestes & bys-  
shops. so that they do it not in contempt or despite of the said  
power & iurisdiction: but haue some good & resonable cause



### The sacrament.

so to do, and offend not, noꝛ sclander not their neighbours in their so doinge. foꝛ in these pointes chꝛisten men must study to pꝛeserue that chꝛisten libertie: wherunto they be called and brought by Chꝛistis blode & his doctrine. That is to say, Although men ought to repute and thinke, that the obseruatiō of suche thinges be expedient, and necessary foꝛ suche endes and ententes as they be made foꝛ (as holydayes were instituted, to thentent the people shulde knowe, what tyme they shuld assemble them selfe in the churche, there to honoꝛ god, to here and lerne the worde of god, and to recepue the sacramentes, and lykewyle fastyngdayes, to thintente the people shulde be moze sobꝛe, & apt to praye, and also to here and occupie their hole meditation in the worde of god, and so forth in other constitutions) And although men ought to repute & thinke, that all the sayd endes & ententes be also very good, expedient, and necessary, as wel foꝛ a commune oꝛder & tranquillitie to be had among the people, as also foꝛ the better instruction and inducement of the people vnto the obseruation of those thinges, wherin consisteth, in dede, that spirituall iustice, and that spiritual honour and seruice, which god requirereth of vs: yet surely men may not esteeme them, but as thinges indifferent. and of no such necessitie, but that men maye vpon causes reasonable, well omitte and leaue the same vndone, so that it be not in case of contempt oꝛ sclander. This rule & canon men must diligently lerne. foꝛ surely the want of the knowlege hereof hath ben the occasion of many great abuses, and superstitions amonges chꝛisten people. while a great parte of them regardeth and esteemeth moze the obseruation, and contrary conceiueth moze gruge and scruple in their conscience foꝛ the transgression of mens tradicions, & such woꝛkes, as of their owne wylles & elections they haue chosen and determynd with them selfe to do: than thobseruinge oꝛ breakyng of goddis owne pꝛeceptes, commaunded of his owne mouthe. And that this is of tꝛouth, we se it by dayly experience in diuers countreys of this realme, wherin  
many

many of the people beleue surely, that they more highly merite by absteyninge from eating of an egge vpon the friday, and more damnably synne in doing the contrary, althoughe they shulde haue good and reasonable cause so to do, and did it without contempte of the iurisdiction or sclander of their neighbour, than by the exercysynge of any of the workes of charitie, commaunded by god, or commyttyng of theste, or fornicatyon, or suche other lyke offences, contrarie to the lawes of god,

**F**INALLY, beinge thus declared, not onely what is the vertue and efficacye, with the hole institution, and vse of the sacrament of holy orders: but also in what thinges consisteth the power and iurisdiction of priestis and byshops, and vnto what lymittes the same is extended by thautozitie of the gospel, and also what is added therunto by the grauntes & suffrages, or permission of kynges and princes: we thinke it conuenient, that all byshops & preachers shal instruct and teach the people, commytted vnto their spiritual charge, that where as certayne men do imagyne and affirme, that Christ shuld gyue vnto the byshop of Rome power and auctozitie, not only to be heed and gouernour of all priestis & byshops in Christis churche, but also to haue and occupie the hoole monarchie of the worlde in his handes, & that he may thereby lausfully depose kynges and princis from their realmes, dominions, and seignozies, and so transfetre and gyue the same to suche persones as hym lyketh: that is vterly false and vntrewe. For Christ neuer gaue vnto sayncte Peter, or vnto any of the apostles, or their successours, any suche auctozitie. And thapostelles saint Peter and saint Paule do teache and commaunde, that al christen people, as well priestes and byshops, as others, shulde be obedient and subiecte vnto the princis and potentates of the worlde, although they were infidels. And as for the byshop of Rome, it was many hundred yeres after Christ, before he coude acquire or gette any primacie or gouernaunce aboue any other byshops, out

1. Petr. 2.  
Rom. 13.

¶.iii.

of his



## The sacrament

of his prouince in Italie. Sithe the which tyme he hath euer vsurped moze and moze. And though some parte of his power was gyuen vnto hym by the consent of the emperours, kynges, and princis, and by the consent also of the clergie in general councelles assembled: yet surely he atteyned the most part therof by meruaylous subtilitie and craft, and specially by colludynge with great kynges and princis, somtyme trayninge them into his deuotion, by pzetence and colour of holynes and sanctimonie, and some tyme constraininge them by force and tyranny. wherby the sayd byshoppes of Rome aspired and arose at length vnto suche greatnes in strength and auctozitie: that they presumed, and toke vppon them to be heddes, and to put lawes by their owne auctozitie, not onely vnto all other byshops within Christendome, but also vnto the emperours, kingis, & other the princis and lordes of the world, and that vnder the pzetense of the auctozitie committed vnto them by the gospel. wherin the said byshoppes of Rome do not onely abuse, and peruerthe the true sense & meaninge of Christis worde: but they do also cleane contrarpe to the vse and custome of the primitiue church. and also do manifestly violate as well the holy canons, made in the church immediately after the tyme of the apostels, as also the decrees and constitutions made in that behalfe, by the holy fathers of the catholike church, assembled in the first general counceils. and finally they do transgresse their own professiō, made in their creation. For all the byshops of Rome alwayes whan they be consecrated and made byshops of that see, do make a solemne profession, and bove, that they shall inuiolably obserue and kepe all the ordinances, made in the eight first generall counceils, amonge the which it is specially prouided and enacted, that all causes shall be fynyshe and determined within the prouince, where the same be begon, & that by the byshops of the same prouince. and that no byshop shall exercise any iurisdiction out of his own diocese or prouince. and dyuers such other canons were then made & confirmed

flimed by the sayd counceles, to repressse and take away out of  
 the churche, all suche primacy and iurisdiction ouer kynges  
 and byshops, as the byshops of Rome pretend now to haue  
 ouer the same. And we fynde, that dyuers good fathers by-  
 shops of Rome dyd gretly reprove, yea & abhorre (as a thing  
 cleene contrary to the gospel, and the decrees of the churche)  
 that any byshop of Rome, or els where, shulde presume, v-  
 surpe, or take vpon hym the tytle and name of the vniuersal  
 byshop, or of the heed of all priestes, or of the hyghest prieste,  
 or any suche lyke title. For confirmation wherof, it is out of  
 al doubt, that there is no mencio made, neither in scripture,  
 neither in the wytynges of any autenticall doctour, or au-  
 ctour of the churche, beinge within the tyme of the apostels:  
 that Christ dyd euer make or institute any distinction or dif-  
 ference to be in the preeminence of power, order, or iurisdic-  
 tion betwene thapostles them selfe, or betwene the byshops  
 them selfe. but that they were all equall in power, order, au-  
 ctoritie, and iurisdiction. And that there is now, and syth the  
 tyme of thapostles any suche diuersitie, or difference among  
 the byshops: it was deuysed by the auncient fathers of the  
 primitiue churche, for the conseruation of good order, and v-  
 nitie of the catholique churche. and that either by the consent  
 and auctoritie, or els at the lest by the permission and suffe-  
 rance of the princis and ciuile powers for the tyme rulyng.  
 For the said fathers, considering the great and infinite mul-  
 titude of christen menne, so largely encreased throughe the  
 worlde, and takyng examples of the old testament: thought  
 it expedient to make an ordre of degrees, to be amonge bys-  
 hops, and spiritual gouernours of the church. and so orde-  
 ned some to be patriarches, some to be primates, some to be  
 metropolitanes, some to be archbishops, some to be bishops.  
 And to them dyd limite seuerally, not only their certayn dio-  
 ceses or prouinces, wherin they shuld exercise their power, &  
 not excede the same: but also certayne boundes & limittes of  
 their iurisdiction & power. In so moch, that where as in the  
 tyme

Cōcilium  
 tertiu Car  
 thaginēse  
 cap. 26.  
 Gregori⁹  
 li. 4. epi-  
 stolarum  
 indictione  
 13 epi. 23.



## The sacrament

ty me of thapostles it was laful indifferently to al byshops, (certain of them assembling them self together) to constitute and cōsecrate other byshops: the sayd fathers restrayned the sayd power, and reserued the same in such wise, that without the consent, and auctozitie of the Metropolitane oz archbyshop, no byshop shuld be consecrated within any prouince. & lyke wyse in other cases their powers were also restrayned for suche causes, as were than thought vnto them conuenient. Which differences the said holy fathers thought necessary to enacte, and establishe by their decrees and constitutions, not for that any suche differences were prescribed oz established in the gospel, oz mencioned in any canonical writings of thapostles, oz testified by any ecclesiasticall wyter within thapostles tyme: but to thentent that therby contention, strife, variance, and scismes oz diuision, shuld be auoyded, & the church shuld be preserued in good order, & cōcord.

**A**ND for the better confirmation of this parte, we thinke it also conuenient, that all byshops & preachers shal instruct & teache the people, committed vnto their spirituall charge, that Christe dyd by expresse wordes prohibite, that none of his apostles, oz any of their successours, shuld vnder the pretense of the auctozitie gūen vnto them by Christ, take vpon them thauctozitie of the swerde, that is to say, the auctozitie of kynges, oz of any ciuile power in this worlde. yea oz any auctozitie to make lawes oz ordynances, in causes appertaynyng vnto ciuile powers. Trough it is, that priestis and byshops may execute all such tempozall power and iurisdiction, as is committed vnto them, by the ordynance and auctozitie of kynges oz other ciuile powers, and by the consent of the people (as officers and ministers vnder the said kynges and powers) so longe as it shall please the sayd kynges and people to permitte and suffer them so to vse & execute the same. Not withstandinge, yf any byshop, of what estate oz dignitie so euer he be, be he byshop of Rome, oz of any other cite, prouince, oz diocese, do presume, oz take vpon hym auctozitie  
oz iurisdiction

of iurisdiction, in causes or matters, which apertaine vnto kinges and the ciuile powers, and their courtes, and wyl maintein or think, that he may so do by thauctoꝛite of Chꝛist and his gospels, although the kynges and princis wold not permytte and suffre hym so to doo: No doubt that byshop is not worthy to be called a byshop, but rather a tyran, and an vsurper of other mens rightes, cōtrary to the lawes of god, and is worthy to be reputed none otherwyle, than he that gothe aboute to subuerthe the kyngedome of Chꝛiste. Foꝛ the kyngedome of Chꝛiste in his churche is a spirituall and not a carnall kyngedome of the worlde, that is to saye, the vctay kyngedome, that Chꝛist by hym selfe, or by his apostels and disciples sought here in this worlde, was to bynge all nations from the carnall kyngedome of the pꝛince of darknes, vnto the lyght of his spirituall kyngedome: and so to reigne hym selfe in the hartes of people by grace, faythe, hope, and charitie. And therfoꝛe, syth Chꝛiste dyd neuer seke nor exercise any worldly kyngedome or dominion in this worlde, but rather refusynge and fleinge from the same, dyd leaue the sayd worldly gouernance of kyngdomes, realmes, and nations, to be gouerned by princis and potentates (in lyke maner as he dyd fynde them) and cōmaunded also his apostels and disciples to do the semblable, as it was sayd befoꝛe: what so euer pꝛieste or byshop wyl arrogate or presume vpon hym any suche auctoꝛitie, and woll pꝛecende the auctoꝛitie of the gospels foꝛ his defence therin, he dothe nothyng els, but (in maner as you wold say) crowneth Chꝛiste agayne with a crowne of thorne, and traduceth and byngeth hym foꝛth agayne with his mantell of purple vpon his backe, to be mocked and scorned of the worlde, as the Jewes dyd to their owne damnation.

¶ MOREOVER the trouthe is, that god constituted and ordeyned thauctoꝛitie of chꝛisten kynges and princis, to be the moſte hyghe and supreme aboue all other powers and offices in the regiment and gouernaunce of his people: And



## The sacrament

committed vnto them, as vnto the chiefe heades of theyr common welches, the cure and ouersyghte of all the people, whiche be within theyr realmes and domynions, withoute any exception. And vnto them of ryght, and by goddes commaundemente belongethe, not onely to prohibyte vnlawfull violence, to correcte offenders by corporall death, or other punysshement, to conserue moral honestie among their subiectes, accordynge to the lawes of theyr realmes, to defende Justyce, and to procure the publike weale, and the common peace and tranquillitie in outwarde and erthly thinges: but specially & principally to defend the fayth of Christ & his religion, to conserue & maynteine the true doctrine of Christ, and all suche as be true preachers and setters forth therof, and to abolshe all abuses, heresies, and idolatries, whiche be brought in, by heretiques and puel preachers, and to punishe with corporal peyns suche as of malice be occasponers of the same. and finally to ouerse, and cause that the sayde priestes and byshoppes do execute theyr saide power, office, and iurisdiction truely, faythefully, and accordynge in all poyntes as it was giuen and comytted vnto them by Christ and his apostles. whiche not withstandynge we maye not thynke, that it doth apperteyne vnto thoffice of kynges and princis, to preache and teache, to admynistre the sacramentes, to absolye, to excommunicate, and suche other thynges, belongynge to thoffice and admynistration of byshops and priestes: but we must thynke and beleue, that god hath constituted and made christen kynges and princis, to be as the chiefe heedes and ouerlookers ouer the sayd priestes and byshoppes, to cause them to admynistre theyr offyce and power committed vnto them purely, and sincerely. and in case they shall be neglygent in any parte therof, to cause them to supple and repaire the same ageyne. And god hath also commaunded the sayde priestes and byshoppes, to obey with all humblenes & reuerence, al the lawes made by the said princis, beynge not contrary to the lawes of god, what soo euer they

they be: and that not onely propter iram, but also propter consci-  
entiam. Wherby it appereth wel, that this pretended monar-  
chie of the byshop of Rome is not founded vpon the gospel,  
but it is repugnant therunto. And therfore it appereth vnto  
Christen kynges and princes, for the discharge of their  
office and duetie towarde god, to endeavour them selfe, to  
refourme and reduce the same agayne vnto the olde lymites  
and pristine state of that power and iurisdiction, which was  
gyuen vnto them by Christ, and vsed in the primitive chur-  
che. For it is out of all doubt, that Christis faith was than  
moste firme and pure, & the scriptures of god were than best  
vnderstanded, and vertue byd than moste habounde and ex-  
cell. And therfore it muste nedes folowe, that the customes  
and ordynances than vsed and made, muste nedes be more  
conforme and agreable vnto the true doctrine of Christ, and  
more conducing to the edifieng and benefyte of the church  
of Christ, than any customes or lawes vsed or made sith that  
tyme. And therfore where as the kynges moste royall maie-  
stie, consyderynge of his most excellent wysedome, not only  
the notable decaye of Christis true and perfyte religion a-  
monges vs, but also the intollerable thraldome, captiuitie,  
and bondage, with the infinite damages & p̄iudices, whi-  
che we and other his subiectes continually susteined, by rea-  
son of that longe vsurped and abused power, which the bys-  
shops of Rome were wonte to exerce here in this realme,  
hath nowe of his mooste godly disposition, and by the con-  
sent of his nobles spirituall and tempoꝛall, and by thaucto-  
ritie of the hole parlyament determyned, no longer to suffre  
the byshop of Rome to execute any parte of his iurisdiction  
here within this realme, but clerely to deliuer vs frome the  
same, and restore vs agayne to our olde lybertie: Surely we  
haue great cause moste ioyfully and thankefully to embrace  
and accepte the same, consyderynge that therby no p̄iudice  
is done to goddis worde or his ordynances. For as we haue  
shewed and declared before, it was by princis and mens or-



## The sacrament of orders.

dynance and sufferances only, that the byshop of Rome ex-  
ercysed any such iurisdiction within this realme, and not by  
any auctoritie gyuen vnto hym by Chyriste. And as for the  
byshop of Rome, he can not pretende him selfe no moze to be  
greued or iniured therewith, than the kynges Chancellour,  
or any other his officers might worthily think, that the kin-  
ges highnes shulde do hym wronge, in case he shulde vpon  
good causes remoue him from his sayde rome & offyce, and  
committe it vnto a nother. And as for vs and other the kin-  
ges faythfulle subiectes, we shall vndoubtedly receyue and  
haue therby synguler welthe and commoditie, as well spiri-  
tually to the edifieng of our soules, as corporally, to then-  
creace of our substance and ryches. The whiche, howe mo-  
che was enpayred & decayed continually from tyme to tyme,  
by the great exactions of the byshoppes of Rome, and suche  
treasure as went perely out of this realme to his cofers, for  
annates and exemptions, dispensations, pardones, and su-  
che other vnprofitable thynges, or rather veray trifles: we  
doubt not, but al men endewed with any wytte and zeale to  
the welthe of this our countrepe, doo ryght welle perceyue  
and vnderstande.

## THE SACRAMENT OF extreme vnction.



Mat. 6.

**A**S TOVCHYNGE the sacramente of ex-  
treme vnction, we thinke it conuenient, that  
all byshoppes and preachers shall instructe  
and teache the people, commytted vnto their  
spirituall charge, fyyste howe that the. iiii.  
Apostles beinge sente oute by Chyriste, and  
commaunded to go two and two into the worlde to preache  
his worde, amonges other miracles, whiche they wrought  
by the power of god, they cured also, & restored many sycke  
men vnto helthe, anoyntynge them with oyle.

Seconde

Seconde that all thoughe it be not expresse in scripture, that the sayde apostles had than any newe cominandement of Christe to anoynte suche as they healed with oyle: yet for asmoche as the holy Apostle saynt James, endued with the holy spirite of Christ, prescribed a certayne rule or doctrine, and gaue in maner a commaundement, that whan soo euer any persone shulde fortune to fall sycke, he shuld cal or send for the priestes or auncientes of the churche, and cause them to praye ouer hym, anoyntyng hym with oyle in the name of our lord, and further added hereunto, as an assured promise, that by the sayde prayer of the priestes, and the sycke persone, made in ryghte faythe and confidence in god, the sycke man shulde be restored vnto his helthe, and god shuld set hym on fote agayne, and if he were in synne, his synnes shulde be forgiven hym: it shall therfore be veray necessary and expedient, that all true christen people doo vse and obserue this maner of annoylyng of sycke persones, with due reuerence and honour, as it is prescribed by the holy apostel saynt James. That is to say, whan so euer any persō amonges vs shall fall into any daungerous syckenes, let hym cal the priestes of the churche, with other good and auncyente christen people, and let them go vnto the sycke person, and there, not onely comforte hym corporally, but also gyue hym goostly instructions, and exhortations to lament and be sorry for his synnes, to perseuer in the ryght faythe of Christe and charitie towarde his neyghbour, to beare and susteyne patiently the grefes & paynes of his maladie for goddis sake, reputyng the same as the manyfest token of the loue and fauour of god towarde hym, to contemne the worlde, and to desire to reigne with Christe in heuen, and suche other thynges. which done, then let the priestis and the company there assembled, and the sicke man hym selfe also (as his sickenes wyl suffre hym) pray vnto god with ful hope and confidence, as wel for the remission of his synnes, as for the recouerie of his helthe, (if it shall so stande with goddis pleasure) let the

Iaco. 5.



## The sacrament

priestes anoynt the sicke man, accordyng to the teachyng of saynt James, and no doubt the feruent and faythfull prayer of the priestes, and other persons afore sayd, ioyned with the due contrition and fayth of the sicke person, shall obteyne of almyghty god all thynges, whiche shall seme vnto god necessarie for the helthe and comforte as well of the soule as of the bodyly sykkenes of the sayd persone.

Therfore, howe that the holy fathers of the churche, consideryng this place of saynt James, and the maner also of anoyntyng of sycke men, vsed by the apostels, (as was afore said) thought it conuenient to institute and ordeyn, that this maner of anoynting of sicke men, prescribed by saynt James, shulde be obserued continually in the churche of Chyste, as a very godly and holsome medicine, or remedye to alleuiate and mitigate the diseases & maladies, as well of the soule as of the body of chysten men. And to the intent the same shuld be had in more honour and veneration, the said holy fathers willed & taught, that al chysten men shuld repute & accompt the said maner of anoynting amonge thother sacramentes of the churche, for asmoche as it is a visibill signe of an inuisibill grace. wherof the visibill signe is the annoyntinge with oyle in the name of god. whiche oyle (for the natural properties belonging vnto the same) is a very conuenient thinge to signifie and figure the great mercy and grace of god, and the spiritual light, ioye, comfort, and gladnes, whiche god poureth out vpon all faythfull people, callyng vpon hym, by the inward vntion of the holy goost. And the grace conferred in this sacrament, is the reliefe, and recouerie of the disease and sicknes, wherewith the sicke person is then diseased and troubled, and also the remission of his synnes, if he be then in synne. This grace we be assured to opteyne by the vertue and efficacie of the faythfull and feruent prayer, vsed in the ministracion of this sacrament of anoyntinge, accordyng to the sayinge of saynt James before rehersed, and also accordyng to the sondry promises, made by Chyste vnto the faithfull

full prayer of his church, as when Christ saythe, what so euer ye shall aske & praye my father to gyue vnto you in my name, it shall be graunted vnto you. For the better vnderstandinge wherof, two thynges be here specially to be noted. The fyrste is, that saynt James calleth here the prayer to be vsed in the tyme of this vunction, the prayer of faith. wherby he meaneth, that this prayer ought to be made in that right fayth, truste, and confidence: whiche we ought to haue in god to obteyne the effect of our petitions made in the ministracion of this sacrament. and that it ought to conteyne nothing, but that shall stande with the pleasure, the honoure, and glorie of god. and that whan we directe our prayers vnto god for any bodyly helthe or reliefe, or for any other temporall commoditie: we ought alwayes to tempze our sayd prayer with this condition, that is to saye, if it shall so stande with goddis wyll & his pleasure. And that we ought to say, as Christ sayd in his prayer vnto his father. Father if it shal please the: I am content to dye and suffre this shamefull and cruell deathe of the crosse. Thy wyll be fulfylled herein, let not my wyll and desyre be folowed, but let thy wyll and disposition be fulfylled, wherunto I holly comynytte my selfe.

The seconde thyng to be noted is, that to the attaynyng of the sayd grace, conferred in this sacrament of extreme vunction, it is expedient also, that the sycke person hym selfe shall knowlege his offences towarde god and his neyghbour, and aske forgyuenes of them for the same. and lyke wyse forgyue all theym that haue offended hym in worde or dede. and so bringe in perfyte loue and charitie, to praye hym selfe (as he may) with faythfull harte and full hope and confidence in god for the remission of his synnes, and restorunge vnto his bodyly helthe, if it shall so stande with goddis pleasure. And therefore the sayd apostle addeth immediately vnto this place these wordes folowynge. Confesse your fautes and offences, which ye haue trespassed one to an other, and be you redy and gladde to forgyne the same for

Math. 7.  
Mar. 11.

Math. 26

Iaco. 5.



## The sacrament

fo: goddis sake, and to aske forgyuenes the one of the other, and so bringe reconciled, praye eche fo: other: and than you shall attayne perfite helth of all your infirmities, as wel spiritual as corporal. fo: yf you be so affected in hart, and vnit-  
ted and knitte the one to the other in perfite charitie: no dout ye be iustified in the syght of god, and without doubte your prayer shall be herde & accepted of god. fo: surely the prayer of the man iustified is of merueylous vertue and efficacie in the acceptation of god, as it appereth by the example of  
3. Reg. 17. **Elias** the prophete. who although he were but a man, and  
Luc. 4. subiecte to affections as other men be: yet bycause he was a iuste man, whan he prayed to god, that neyther rayne no: dewe shulde descende vpon the lande of Israel from heuen by the space of thre yeres and syxe monethes, god graunted his prayer, and wold not suffre that any rayne o: dewe shuld fall vpon the sayd lande by the sayd space. wherby arose an extreme derthe and famine amonges them of that countrey. And afterward whan the sayd Elias prayed agayne to god, to sende rayne and moysture vpon the sayd lande: God lyke-  
wysse herde his prayer, and sente downe rayne plentyfully vpon the erthe, and so the erthe brought forth all kyndes of fruite agayne, in lyke maner as it was wonte to do before, to the great comforte of the people.

**¶ FINALLY** we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, comyt-  
ted to their spirituall charge, firste, that no man ought to thinke, that by the receyuing of this sacrament of anoynting, the sycke mans life shall be made shorter: but rather that the same shall be prolonged therby. considering the same is in-  
stituted, fo: recouerie of helthe bothe of the soule and body. Seconde that it is an euill custome to differre the admini-  
stration of this sacrament, vnto suche tyme, as the sicke per-  
sons be brought by sickenes vnto extreme perill and ieopar-  
die of lyfe, and be in maner in dispaire to lyue any lenger.  
Thyrdly that it is laufull and expedient to administer this  
sayd

sayd sacrament vnto euery good christen man, in the maner and forme befoze reherſed: ſo ofte & when ſo euer any great, and perillous ſyckenes, & maladye ſhall fortune vnto them. For the trouthe is, that the holy fathers of the churche dyd neyther call this ſacrament, the extreme vnction (that is to ſaye, the laſt vnction) bycauſe it ſhulde be miniſtred laſt and after all other ſacramentes. neyther yet they dyd ordeyn, that the ſame ſhulde be miniſtred onely, when ſycke men ſhuld be brought vnto the extreme panges of death: but they dyd call it by the ſayd name of Extreme vnction, bycauſe it is the laſt in reſpect of thother inbuctions, whiche be miniſtred befoze in the other ſacramentes of baptiſme and confirmation (In bothe whiche ſacramentes chriſten men be alſo anoyled and anoynted.) And the trouthe is alſo, that the ſacrament of the altare, beinge dewly receyued, is the veray ſpirituall foode, and the veray neceſſarie ſuſtentation, comfort, and preſeruation of all chriſten men in all daungerous paſſages and aduentures. And therfore it is expedient, that the ſayd ſacrament of the altare ſhulde be receyued after this anoylynge, done in the tyme of ſickenes. For ſurely the receyving of the body of our ſauour Jeſu Chriſt, is the veray perfection, not onely of this, but alſo of all the other ſacramentes.

And, as vnto the ordinance of the holy fathers, concerning the tyme, when this ſacrament of Extreme vnction ſhuld be miniſtred and receyued: it is out of al doubt, that they wylled and ordeyned, that the ſame ſhuld be obſerued, according to the inſtitution of the apoſtle ſaynt James. whiche was, that it ſhulde be miniſtred and receyued, ſo ofte and whan ſo euer any man ſhulde fortune to be ſycke of any daungerous ſyckenes. and alſo at ſuche tyme as the ſycke man hym ſelfe were of perſyte remembraunce, iudgement, diſcretion, and knowlege, in ſuche thynges as do apperteyne vnto the profeſſion and office of a good chriſten man. For (as it was ſaid befoze) ſaynt James requirerh ſuche iudgement, ſuche ſpirituall affectiones, and motions, and alſo ſuche deſire, and deuotion



### The sacrament of extreme vnction.

motion to be in the sycke man: that he hym selfe, in the tyme of his anoylyng, shuld not only hartly, faithfully, deuoutly, and religiously prayse god, and thanke god for his visitation; & punishment: but also puttyng his hole confidence & truste in god, and soo commyttynge hym selfe holly into his handes and mercy, shulde inuocate and call vppon hym for the remission of his synnes, and recouerie of his helthe, and finally shuld declare his charitie, in forgyuing, and askinge of forgyuenes for all offences committed by hym agaynst his neighbour, or by his neyghbour agaynst hym.

**T**hus beinge declared the vertue and efficacie of all the seuen sacramentes, we thinke it conuenient, that all bishops, and preachers shal instructe and teache the people committed to theyr spirituall charge, that although the sacramentes of Matrimony, of Confirmation, of holy Orders, and of Extreme vnction, haue ben of longe time paste receaued, and approued by the comune consent of the catholyque churche, to haue the name & dignitie of sacramentes, as in dede they be wel worthy to haue (forasmuche as they be holy and godly sygues, wherby, and by the prayer of the minister, be not onely signified, and represented: but also gyuen & conferred some certayne and speciall giftes of the holy gost, necessarie for christen menne to haue for one godly purpose or other, lyke as it hath ben before declared) yet there is a difference in dignitie and necessitie betwene them and the other thre sacramentes, that is to saye, the sacramentes of Baptisme, of Penance, and of the Altare, and that for diuers causes. fyrste bycause these thre sacramentes be instituted of Christe, to be as certayne instrumentes or remedies necessarie for our saluation, and thattepyng of euerlastyng lyfe. Seconde, bycause they be also commaunded by Christe to be ministred and receaued in theyr outward visible signes.

Thirdly, bycause they haue annexed & conioyned vnto thei saide vjsible signes suche spirituall graces, as wherby our synnes be remytted and forgyuen: and we be perfectly renewed,

The .x. commaundementes.

and duly receive the same. So that no day of it is so written.

of this treatye, conteynng the Exposition or declaration  
of the tenne Commaundementes.

quisquis ipse potest unum  
es. tunc hunc unum unum, et  
cunctis pro hominibus unum. Vnde  
e other goddis, in agro colitur.

**T**hou shalt not make to thy selfe any grauen  
thing, ne any similitude of any thyng, that is  
in heuen aboue, or in erthe benethe, nor in the  
water vnder the erthe, thou shalt not bowe downe to them,  
ne worshyppe them.

4 Remembre that thou doo sanctifie, and kepe holy the Sab-  
bot Day.

6 Thou shalt not kill.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes agaynst thy neighbour.

10 Thou shalt not desire thy neighbours house, his wyfe, his  
seruaunt, his mayde, his ore, his asse, ne any other thyng  
that is his. *Non desiderabis domum vicini tui, uxorem eius, seruum eius,*

James ij of quispinb dmi totam legē formant affe  
rit aut itno first Dom  
The exposition of the firste commaundement, 2c

**T**HE FYRTE commaundement, lyke as it is fyfste in order, so it is the moſte chiefe, and principall among al the other preceptes. For in this fyfste commaundement god requirerh of vs thoſe thynges, in the whyche conſiſteth his chiefe & principal worſhype and honour, that is to ſay, perfite faith, ſure hope, & vnfeined loue, and drede of god. And ther-

batu atgimati qm' sup' vult / Abom' atgimati q' sup' nedet b  
in q' fuit of hoi' regis / qm' fuit fide inopitabile d' gla  
f' seneca fuit / nihil retinet q' fide perdidit / tunc atq'  
ad hunc hunc et cetera est q' fuit



foze as concernyng this comādemēt, we thynke it conue-  
nient, that al byshops and prechers shal instruct and teache  
the people, committed vnto theyr spiritual charge, first that  
to haue god, is not to haue hym, as we haue other outwarde  
thynges, as clothes vpon our backe, or treasure in our che-  
stes, no: also to name hym with our mouthe, or to woꝛshyp  
hym with knelynge, or suche other gestures: But to haue  
hym our god, is to conceyue hym in our hartes, to cleue fast  
and surely vnto hym with harte and mynde, to putte al our  
trulle and confidence in hym, to sette all our thoughte and  
care vpon hym, and to hange holly of hym, takinge hym to  
be infinitely good and mercyfull vnto vs.

Seconde that god commaundeth vs thus to go vnto hym only, and to no creature, noꝝ to no false and fayned god. For as a kynde and lounge manne can not be content, that his wyfe shulde take any other husbande: so can not our moste kynde, and mooste lounge god, and creatour be pleased, if we shulde forsake hym, and take any other fayned goddes. And surely he is moze pꝛesent with vs, & moze redy to shewe vs al kyndnes and goodnes, than any creature is oꝝ can be. And all redye of his gyfte we haue all that we haue, meate, dꝛinke, cloth, reason, wit, vnderstanding, dyscretiō, & al good thinges, that we haue, pꝛeteynyng bothe to the soule & the body. And therfoze he can not beare so moch vngreatitude & vnkindnes at our handes, that we shulde forsake hym, oꝛ els fyre out fayth and trust in any other thyng besydes hym.

Thyrdely that by this pꝛecepte god commanndeth vs, not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes aboue al woꝛldly thynges. yea and aboue our selves. Soo that we maye not loue our selves, noꝛ any other thyng, but foꝛ hym, accoꝛdyng as Moyses sayth in the booke of Deuteronomie, Thy loꝛde god is one god, and thou shalt loue hym with all thy harte, and with all thy lyfe, and with all thy mynd, and with al thy strength and power. And this loue muste byꝛnge with it a feare, that euen foꝛ be-

Deut, 6,

122

ray pure loue we oughte to be moche abashed, and afayde, to breake the leaste of his commaundementes: Lyke as the chyld the more he loueth his father, the more he is loth and afrayde to dysplease hym in any maner of case.

Fourthly, that all they offende ageynst this commaundement, whiche set their hartes and myndis vpon any worldly thyng aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we woll offende god: truely that we make our god. For as sayncte Paule sayth, The couetouse man maketh his goodes, his god, and the gluttonous man maketh his bely his god. For the one setteth his mynde more vpon his goodes, the other more vpon his belye, than they doo vpon god, and for them they wolle not stycke to offende god. and all these breake this commaundement.

Collo. 3.  
Phil. 3.

Item that al they, whiche haue more confidence in the creatures of god, than in god: doo also make the creatures of god, theyr god. And howe greuouely god is offended therewith we fynde in the boke of Paralipomenon, where it is writen, That when Aza kyng of Iuda being sore constrained by Baasa kyng of Israel, sente for helpe to Benadad kyng of Siria, and gaue to hym gret treasure, for to allure hym to his aide: Our lord sent the prophete Ananie to Aza the kyng of Iuda, who saide vnto hym in this maner, Because thou hast trusted in the kyng of Siria, and not in thy lord god: therfore those of the kyng of Siria, are escaped from thy handes. were not they of Ethiopia and Libia of farre greater power, bothe in chariottes and horsemenne, and in nombre or multitude, whiche was innumerable: And yet our lord, as long as thou dydest put thy trust in him: dyd yelde them into thy handes. The eyes of god do beholde all the worlde, and doo gyue strengthe to them that truste in hym with all their harte. In whiche wordes it dothe appere, that it is layde to Aza his chardge, that he dyd not beleue in our lord, bycause he had more truste in Benadad an hethen

2. Par. 16.

D.iii.

prince,



### The exposition of

prince, than in our lord. It is noted also in the same chapter, That where as Aza afterwarde had very great payne in his fete, he sought not to our lord for remedy of his sayd disease: but trusted more in the arte and remedy of phisique. wherby we may lerne, that it is one great parte of pryte belefe in our lord god, to put our trust & confidence most principally, & aboue al other, in hym. wherfore they that do otherwise, transgresse this comendement, and make to them other goddis.

Item that all they transgresse this comendement, whiche eyther so moche presume vpon the mercy of god, that they feare not his iustice, and by reason therof do styll continue in theyr synne: or els so moche feare his iustice, that they haue no trust in his mercy, and by reason therof fall into desperation. for bothe these wayes they make hym no god, takynge from hym eyther iustice or mercy, without whiche he can not be god. And so do they, that by superstition repyte some dayes good, some dysmale, or infortunate: or thinke it a thyng vnlucky to mete in a moynynge with certayne kynde of beasty, or with men of certayne professions. for suche superstitious folke infame the creatures of god.

Item that they be of the same sort, whiche by lottes, astrologie, diuination, chatterynge of byrdes, phisiognomie, and lokynge of mennes handes, or other vnlawfull and superstitious craftes, take vpon theym certaynely to tell, determine, and iudge before hande of mens actes and fortunes, whiche be to come afterwarde. for what do they but make theym selves goddis in this behalfe, as the prophete Esai saythe: Tell vs afore, what shall come, and we shall saye that you be goddis.

Item that all they, whiche by charmes and wytchecraftes do vse any prescribed letters, sygnes, or charactes, wordes, blessinges, reddis, cristal stonis, sceptres, swordis, measures, hanging of saynt Iohnis gospels, or any other thyng about theyr neckes, or any other parte of their bodyes, or any other suche vayne obseruatiō: trusting therby to continue long life,

to dyue away sicknes, or p̄serue them from sicknes, fyres, water, or any other peril, other wise then phisique or surgerie doth allowe, do also offende agaynst this cōmandement.

¶ But moſte greuously of al, and aboue al other they do offende agaynst this commandement, whiche p̄fesse Christ, and contrarie to their p̄fession, made in their baptisme, do make secrete pactes or couenantes with the dyuell, or do vse any maner coniuration, or rayſyng vp of dyuelles for treasure, or any other thynge hydde or loſte, or for any other manner of cause, what ſo euer it be. For all ſuche cōmyt ſo hygh offence and treason to god, that there can be no greater. For they yelde the honour due vnto god, to the dyuell, goddis ennemye. And not onely all ſuche as vse charmes, wytcraftes, and coniurations, tranſgreſſe this hygh and chiefe cōmandement: but alſo all thoſe, that ſeke and reſorte vnto them for any counſell or remedye, accoꝝdynge to the ſayinge of god, whan he ſayd, Let no man aſke counſell of them that vse falſe diuinations, or ſuche as take hede to dreames, or chattering of bydes. Let there be no wytc, or enchaunter amonge you, nor any that aſketh counſell of them, that haue ſpīrites, nor of ſouthſayers, nor that ſeke the trouth of them that be deade. for god abhorreth all theſe thyngeſ.

Deut. 18.

*paule i corinth* The expoſition of the ſeconde commandement.

**T**HE SECONDE commaundement Moſes declareth at good length in the booke of Deuteronomie, where he ſpeaketh in this maner. In the daye, whan our lord ſpake to you in D̄ed from the myddes of the fyre, you herde the voice and the ſounde of his wordes, but you ſawe no forme, or ſimilitude: leaſt peraduenture you ſhuld haue ben therby deceyued, and ſhuld haue made to your ſelfe an engraued ſimilitude, or ymage of man or woman, or a ſimilitude of any maner beaſte vpon erthe, or of foule vnder heuen, or of any beaſt that crepeth vpon the erth, or of fyſhes that tary in the water.

Deut. 29.

*the iſt booke of moſes*  
*any ſo of ſeruyng to any goddeſſe, ſayn*  
*unto the lord onely, for he ſhall not be*  
*ſeruyng to any other goddeſſe*

*in the*  
*all theſe thinges ſayd vnto*  
*the lord onely, for he ſhall not be*  
*ſeruyng to any other goddeſſe*



The exposition of

water vnder the erthe. and least peraduenture, lpfyng by your eyen to heuen, and there seyng the sonne, and the mone, and the sterres of heuen, you shulde by errour be deceyued, and bowe downe to them, & worshyp them, whiche the lord hath created to serue all people vnder heuen.

By these wordes we be vtterly forbydden to make, or to haue any similitude or image, to the intent to bowe downe to it, or to worshyp it. And therfore we thynke it conuenient, that all byshops and preachers, shall instruct and teach the people, comyncted to their spirituall charge, fyrst, that god in his substance can not by any similitude or image be represented, or expessed. for no wytte ne vnderstanding can comprehend his substance. And that the fathers of the church, consyderynge the dulnes of mans wyt, and partely peldyng to the custome of gentilitie (whiche before they comynge vnto the faythe of Christe had certayne representations of theyr false goddis) suffred the picture or similitude of the father of heuen to be had and sette vp in churches: not that he is any suche thyng, as we in that image do beholde (for he is no corporall ne bodyly substance) but onely to put vs in remembzaunce, that there is a father in heuen, and that he is a distinct person from the sonne, and the holy goost. whiche thyng neuerthelesse, if the comon people wolde dewly conceue of the heuenly father, without any bodyly representation: it were moze semely for christen people, to be without al suche images of the father, than to haue any of them.

Seconde, that although all ymages, be they engraueu, peynted, or wrought in arrayse, or in any other wise made, be so prohibited, that they may neyther be bowed downe vnto, ne worshypped (for asmoche as they be the workes of mans haude onely) yet they be not so prohibited, but that they may be had and set vp in churches, so it be for none other purpose, but onely to thintent, that we (in beholdyng & lokyng vpon them, as in certeyn booke, and seinge represented in them the manyfolde examples of vertues, which were in the sayntes,

repre-

represented by the said images) may the rather be prouoked, kendid, & stirred, to yelde thankes to our lord, and to prayse hym in his sayd saintes, and to remembre and lament our synnes & offences, and to praye god that we may haue grace to folowe their goodnes & holy lyuinge. As for an example, The image of our sauour, as an open booke, hangeth on the crosse in the Roode, or is peynted in clothes, walles, or wyndowes, to the intent that beside therexamples of vertues, whiche we may lerne at Christ: we may be also many wayes prouoked to remembre his pernyfull & cruell passion, and also to consydre our selves, when we beholde the sayd image, and to condempne & abhorre our synne, which was the cause of his so cruell deathe. and therby to professe, that we woll no more synne. And furtherfore, considering what hygh charitie was in hym, that wolde dye for vs his ennemies, and what great dangiers we haue escaped, and what hygh benefytes we receiue by his redēption: we may be prouoked in al our distresses & troubles, to runne for comforte vnto hym. All these lessons, with many mo, we may lerne in this booke of the roode, if we woll entierly & earnestly loke vpon it. And as the lyfe of our sauour Christe is represented by this image: euen so the lyues of the holy saintes, which folowed hym, be represented vnto vs by their images. And therfore the said images may well be set vp in churches, to be as bookes for vnlerned people, to lerne therein examples of humilitie, charitie, patience, temperance, contempte of the worlde, the fleshe, & the dyuell, and to lerne example of all other vertues, and for the other causes aboue reherfed. For which causes only, images be to be set in the churche, and not for any honour to be done vnto them. For although we vse to sence the sayd images, and to knele before them, and to offre vnto them, and to kysse theyr feete, and suche other thynges: yet we must knowe and vnderstande, that suche thynges be not, nor ought to be done to the images selfe, but onely to god, and in his honour, or in the honour of the holy saint or saintes, whiche be repre-



The exposition of.

sented by the sayde images.

Rom. 1.

Thirdly, we thinke it conuenient, that all bysshoppes and preachers shall instructe and teach: the people, committed vnto their spirituall charge, that ageynst this commandment did offende generally befoze the comyng of Christe al gentiles, & people that were not of the nation of Israel. For they worshipped images and false goddis, some one, somme another. Of the whiche sorte, there was a great nombze. For besyde their common goddis, euery countrey, euery citie or towne, euery house and familie hadde their propre goddis. wherof is moche mencion made in authoꝝ both christen & hethen. And these gentyles though they had knowlege of a veray god: yet as saynt Paule saith, they had pble & vayne fantasyes, whiche ledde them from the trouthe: and where they counted them selves wise, they were in dede very folles. ¶ ITEM that ageynst this comaundement also offended the Jewes many and sondꝝ tymes, and almooste continually. For notwithstanding that they professed the knowlege and worshyping of the veray true god: yet they fel to worshypinge of images, idols, and false goddis, as the holy scripture in many places maketh mencion.

¶ FINALLY we thinke it conuenient, that all bisshops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that to sette vp images, as the hethen people and the Jewes dyd, to bowe to them, and to worshyp them, is forbydden in this seconde comaundement. ¶ ITEM that all they do greatly erre, whiche put difference betwene image and image, trustyng more in one then in another: as though one coude helpe, or do more than another, when bothe do represent but one thyng, and sayyng by way of representation, neither of them is able to worke, or to do any thyng. And they also that be more redye with their substance to decke deed ymages gorgeously and gloriously: than with the same to helpe poore christen people, the quicke and liuely images of god. whiche is the necessary worke of charity,

ritie, comanded by god. And they also, that so dote in this behalfe, that they make bowes, and go on pilgremages euen to the images, and there do calle vpon the same ymages for ayde and helpe: fantasieng, that either the image wol work, or els some other thyng in the image, or god for the images sake, As though god wrought by images carued, engraueu, or pernted, brought ones into churches, as he dothe worke by other his creatures. In whiche thynges if any personne heretofore hath, or yet dothe offende: all good and well lerned men haue great cause to lament suche errour and rudenes, and to put their studies and dilygence for the reformation of the same.

The declaration of the third commaundement.

**A**S TOVCHYNGE the thirde commaundement, we thynke it conuenient, that al bishoppes and preachers shal instructe and teache the people, comitted vnto their spirituall charge, that in the said comandement god requyret of vs to vse his name with all honour and reuerence.

**I**TEM that the right vse of the name of god, and the outward honour of the same, standeth chiefly in these thingis folowing, that is to saye, In the constante confession of his name, in the righte inuocation of the same, in grynge of due thanks vnto god, as wel in prosperitie as in aduersite, and in the preaching and teachyng of his worde. For Christ sayth, He that openly confesseth me before men: I shal confesse hym before my father in heuen. and he that is ashamed of me, to confesse my name before men: I wol be ashamed of hym before my father in heuē. In which wordes Christ teacheth vs, not only to professe the name of god: but also boldly and constantly to defende the same, & not to swarue from it, for any maner of persecution or iniurie. We muste also in all tribulation and necessitie, and in all temptations and assaults of the dyuell, inuocate & call vpon the name of god.

P.ii.

For

Matt. 10.

*Handwritten notes in a cursive script, likely a marginal gloss or commentary, covering the right margin of the page.*



## The declaration of

Pfal. 49.  
Pro. 13.

Pfal. 49.  
1 Cor. 10.

for god accompteth his name to be halowed, magnified, & worshipped, whan we call vpon hym in our nede. Cal vpon me (saith he) in the tyme of trouble, and I woll deliuer thee: and thou shalt honour me. And agayne the wise man saith, The name of god is the most stronge towre, the ryghtuous man runneth to it, and he shal be holpen. Furthermore, we maye not seke our owne name, laude, and fame, but vnterly auoide and eschewe the desire of all worldly honour, glory, and praise, and must giue all laude, praise, and thanks vnto god for his benefites. whiche be so many in nombre and so great, that we ought neuer to cesse from such laudes and thanks. Like as the prophete Dauid admonisheth vs, saying, Offre vnto god the sacrifice of laude and prayse. And saint Paule comandeth vs, when so euer we eate, drinke, or do any maner of busynes, to giue honoꝝ, prayse, and thanks vnto god. And we muste also preache the worde of god truly, and purely, & set foꝛthe the name of god vnto other, and reprove all false and erroneous doctrine and heresies. for althoughe pꝛiestes and byshoppes only be specially called, and deputed as publyque mynisters of goddis worde: yet euery chꝛysten man is bounde particularly to teache his familie, and suche as be vnder his gouernaunce within his house, whan tyme and place requireth.

Seconde, we thynke it conuenient, that all byshops and preachers shall instructe and teache the people, commytted vnto theyꝝ spirituall charge, that by this precept we be commaunded to vse the name of god, vnto al goodnes & trouthe: And contrarywise we be foꝛbyd in the same, to vse his name to any maner of euill, as to lyenge, deceyvinge, or any vntrouthe. And therfoꝛe agaynst this commaundement they offende, that sweare in vayne. They sweare in vayne, that sweare without lausfulle and iuste cause, for than they take the name of god in vayne, although the thinge, whiche they swere, be true. And lyke wyse doo all they, whiche for euery lyghte, and vayne thyng be redy to sweare vnprouoked, or  
prouoked

prouoked of lyght cause. oꝛ that do gloꝛe in outtragouse othes, oꝛ of custome do vse to sweare, oꝛ that do swere a fals othe, and be forsworne wittingly. And suche an othe is not onely periurie, but also a kynde of blasphemie, and is hygh dishonour and iniurie to god: bycause that suche persones, as make suche oothe, do wyttynghely byynge god foꝛ a false wytnes, whiche is all trouthe, and hateth all vотреwth. foꝛ if he coulde be false, he were not god. And so suche periured men, almoche as is in them, make god no god. And if they beleue, that he woll oꝛ can beare false wytnes, than aboue & besydes blasphemie, they runne into heresye.

¶ ITEM that they also do sweare in bayne, whiche sweare any thyng that is true, oꝛ fals, they beinge in doubte, whyther it be trewe oꝛ false: and doo not afoꝛe wel examyne and discusse, whether it be true oꝛ fals. oꝛ that swere that thyng to be fals, whiche though in dede it be fals, yet they thinke it to be trewe. oꝛ that sweare that thyng to be trewe, whych they thowght in dede it be trewe, yet they thinke it to be false.

¶ ITEM that they also doo take the name of god in bayne, whiche swere to do that thyng, which they entended not to do. oꝛ swere to foꝛbeare that, which they entended not to foꝛbeare. oꝛ swere to do any thyng, whiche to do is vnlaufull. oꝛ sweare to leaue vndone any thyng, whiche to omptte, oꝛ leaue vndone, is vnlaufull. And suche as so sweare, to doo thynges vnlaufull, not onely offende in suche swearynge: but also they moch moꝛe offende, if they perfoꝛme the thyng that they do sweare.

¶ ITEM that they also breake this commaundement, whych they sweare to do, oꝛ to obserue any thyng, whiche to do and obserue they knowe not, whether it be laufull oꝛ vnlaufull oꝛ that make any othe contrary to their laufull othe oꝛ promyse made befoꝛe: so longe as they foꝛmer othe oꝛ promyse standeth in strengthe.

¶ ITEM that they also doo take the name of god in bayne, whych by rewarde, oꝛ fayre promyses: oꝛ by poweꝛ, oꝛ feꝛe,



### The declaration of

Do enduce, or constrain any man to be perjured.

Item that they also take the name of god in vayne, whiche abuse the holy name of god to vnlaful practises, as to charmes, enchauntementes, diuinations, coniurations, or suche lyke. And that priestes and ministers of Christs church, do also breake this commaundement: if in thadministration of the sacramentes, they yelde not the hole efficacie, vertue, and grace therof to our lord, as the betray auctour of the same: but ascribe the sayd efficacie vertue and grace, or any parte therof to them selfe. or if any of them do vse any of the sacramentes to any coniurations, or any other straunge practise, contrary to that holy vse, for the whiche they be ordeyned.

Item that they also breake this commaundement, whiche eyther by teachynge or preachynge, or by pretense of holy lyuynge, do abuse this name to theyr owne vaynglorie, or any other vngodly purpose. And generally that all euill christen men, whiche professe the name of Christ, and lyue not accordynge to theyr profession, do also take the name of god in vayne, in wordes confessynge Christe, and denyenge hym in dedes. They also breake this commaundement, whiche in trouble do not cal vpon the name of god, nor do thanke hym in all thinges bothe swete and sowre, good and euill, welfare and euill fare. For god dothe sende vs many troubles and aduersities, bycause we shulde runne to hym, crye to hym for helpe, and call vpon his holy name.

¶ THYRDLY we thynke it conuenient, that all bysshoppes and preachers shall instruct and teache the people, comytted vnto theyr spirituall charge, that (for asmoche as the gyftes of helthe of body, helthe of soule, forgiveness of synnes, the gyfte of grace, or lyfe euerlastynge, and suche other, be the giftes of god, and can not be giuen but by god) who so euer maketh inuocation to sayntes for these gyftes, prayenge to them for any of the sayd gyftes, or suche lyke (whiche can not be gyuen but by god onely) yeldeth the glorie of god to his creature, contrary to this commaundement. For god sayth by  
his

his prophete, I woll not yelde my glorie to any other. Therfore they that so praye to sayntes for these gyftes, as though they coulde gyue them, or be the gyuers of them: transgresse this commaundement, yeldyng to a creature the honour of god. Neuertheles to pray to saintes, to be intercessours with vs, and for vs to our lord for our suppes, whiche we make to hym, and for suche thynges as we can obteyne of none but of hym, so that we make no inuocation of them: is laudfull and allowed by the catholyque churche.

And agayne bicause no temple, ne churche, ne altare ought to be made but onely to god. (For to whom we make temple, churche, or altare, to hym (as saynt Austen sayth) we may do sacrifice, and sacrifice we may do to none but to god.) We thynke it conuenient, that all bysshops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that we abuse our englyshe, whan we call the temples, churches, or altares by the name of any saynt, as the churche, or altar of our lady, the churche or altar of saynt Michael, of saynt Peter, of saynt Paule, or suche other. For we ought to call them no otherwise, but the memoires of our lady, of saynt Michael, saynt Peter, saynt Paule, and so of other sayntes: and the churches or temples of god onely, in which be the memoials of those sayntes. And lykewise must the altares be dedicated to our lord onely, though it be for the memoiall of any saynt. Not withstandinge it is not necessarie to alter the cōmune speche, whiche is vsed, nor there is any errour therein: so that the sentence or meanyng thereof be well and truely vnderstanded, that is to say, that the sayd altares and churches be not dedicated to any saynt, but to god onely, and of the sayntes but a memoiall, to put vs in remembraunce of them, that we may folowe theyr example and luyng. And therfore if we meane, as the wordes do importe, whan we call them the churches or altares of sayntes: we yelde the honour of god from hym to the sayntes, and breake this commaundement. And lykewys if we honour them



The exposition of  
them, any other wyse than as the frendes of god, dwellynge  
with hym, and establyshed nowe in his glorie euerlastynge,  
and as examples, whom we muste folowe in holy lyfe & con-  
uersation. or if we yelde vnto sayntes the adoration and ho-  
nour, whiche is due vnto god alone: we do (no doubt) breke  
this comādemēt, and do wronge vnto our loꝛde god.

The exposition of the fourth commandement.

**A**S TOVCHYNGE the fourth commaundement we  
thynke it conuenient, that all bysshops and pꝛeachers  
shall instructe and teache the people, commytted vnto theyꝝ  
spirituall charge, fyrst that this worde sabbot is an hebrewe  
worde, and signifieth in englyshe rest. So that the Sabbot  
daye is as moche to saye, as the daye of rest & quietnes. And  
therfore there is a speciall & notable difference betwene this  
comādemēt and thother. ix. For, as saynct Austen sayth,  
All the other. ix. commaundementes be morall commaunde-  
mentes, and belonged not onely to the Jewes & all the other  
people of the worlde, in the tyme of the olde testament: but  
also to all christen people in the newe testament. But this  
pꝛecepte of Sabbot, as concernynge reste from bodyly la-  
bour the seuenth daye, perteyned onely vnto the Jewes in  
the olde testament, before the comyng of Christ: and not vn-  
to vs christen people in the newe testament. Neuerthelesse,  
as concernynge the spirituall rest (whiche is figured & signi-  
fied by this corporall reste) that is to saye, reste from carnall  
workes of the fleshe, and all maner of synne: this pꝛecepte  
remayneth styll, and byndeth them, that belonge to Christe,  
and not for euery. vii. daye onely, but for all dayes, howres,  
and tymes. For at all tymes we be bounde to reste from ful-  
fylling of our owne carnal wyll & pleasure, from al synnes,  
and euill desyres, from pryde, disobedience, ire, hate, coue-  
tousnes, and al suche corrupt & carnal appetites, and to com-  
mytte our selves holly to god, that he may worke in vs all  
thynges

thynges, that be to his wyll & pleasure. And this is the true Sabbot or reste of vs, that be christened, when we rest from our owne carnall wylls, and be not ledde therby: but be gūded alwaie by god and his holy spirite. And this is the thinge that we praye for in the Pater noster, when we say, Father, let thy kyngedome come vnto vs, Thy wyll be done in erth, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we may rest and cesse. And for this purpose, god hath ordeyned, that we shulde faste, watche, & labour: to thende that by these remedies we might mortifie & kyll the euill and sensuall desires of the flesh, and attayne this spiritual rest, & quietnes, whiche is signified and figured in this cōmandement.

¶ SECONDE we thynke it conuenient, that all bysshops and preachers, shall instructe and teache the people, cōmytted vnto theyr spirituall charge, that besydes this spirituall rest (whiche chiefly and principally is required of vs) we be bounde by this precept, at certayne tymes to ceasse from all bodyly labour, and to gyue out myndes entierly and holly vnto god. to here and lerne his word. to knowlege our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thanks vnto hym for all his benefytes. to make publyque and cōmon prayer for all thynges nedefull. to receyue the sacramentes. to visyte the sycke. to instructe euery man his chyldren, and famylie in vertue and goodnes, and suche other lyke workes. whiche thinges although all christen people be bounde vnto, by this cōmaundement: yet the Sabbot daye, whiche is called the Satturdaye, is not now prescribed and appoynted therto, as it was to the iewes: but in stede of the Sabbot daye, succedeth the Sundaye, and many other holy and feastfull dayes, whiche the churche hath ordeyned from tyme to tyme. whiche be called holy dayes, not bycause one daye is more acceptable to god, than an other, or of it selfe is more holy than an other: but bycause the churche hath ordeyned, that vpon those days, we



The exposition of

shulde gyue our selves holly without any impediment vnto suche holy woꝝkes, as be before expꝛessed, where as vpon oꝛther dayes we do applie our selves to bodyly labour, and be therby moche letted from suche holy & spirituall woꝝkes.

¶ AND to the entent the ignorant people may be the moꝛe clerely instructed, what holy & spirituall woꝝkes they ought to do vpon the holyday, we thynke it conuenient, that al bishops and pꝛeachers shall exhorte & teache the people, committed to their spiritual charge, to vse them selfe in this manner folowinge: That is to say, At their first entre oꝛ coming into the churche, let them make accompte with them selves, how they haue bestowed the weke past, remebꝛing what euyl myndes & purposes they haue had, what woꝛdes they haue spoken, what thynges they haue done, oꝛ lefte vndone, to the dishonour oꝛ displeasure of god, oꝛ to the hurt of their neighbour, oꝛ what example oꝛ occasion of euyl they haue gyuen vnto other. And whan they haue thus recollected, and considered al these thynges in their myndes: than let them humbly knowlege their defautes vnto god, and aske foꝛgiuenes foꝛ the same, with vnfeyned purpose in their hartes, to conuert and retourne from their noughty lyues, and to amende the same. And whan they haue so done, than let them clerely, and purely in their hartes remitte and foꝛgiue al malice and displeasure, whiche they beare to any creature. And after that, then let them fall vnto pꝛayer, accoꝛdynge to the commaundement of Chꝛiste, where he sayth, wohan you begyn to pꝛaye, foꝛgyue what so euer displeasure you haue agaynst any man. And when they be wery of pꝛayer, then let them vse redynge of the woꝛde of god, oꝛ some other good and heuently doctryne, so that they do it quietly, without disturbance of other, that be in the churche: oꝛ els let them occupie their myndes with some holsom & godly meditations, whereby they may be the better. And they that can rede, may be wel occupied vpon the holy daye, if they rede vnto other, suche good woꝝkes, whiche may be vnto them in stede of a sermon.

Math. 5.

mon. For al thynges that edifie mans soule in our lord god be good and hollome sermons.

And truely if men wolde occupie them selves vpon the holy dayes, and spende the same dayes holly, after this fourme and maner, not onely in the house of god, but also in their owne howses: they shulde therby eschewe moche vice, confounde their auncient ennemy the deuyll, moche edifie both them selves and other, & finally obteygne moche grace, and high rewarde of almighty god.

Thirde, we thinke it conuenient, that all bysshoppes and prechers shal instructe and teache the people, comitted vnto their spiritual charge, to haue speciall regarde, that they be not ouer scrupulous, or rather superstitious in abstepnyge from bodily labour vpon the holiday. For notwithstanding al that is afore spoken, it is not ment, but that in time of necessitie, we may vpon the holidaye giue our selfe to labour, as for sauing of our corne and catal, whan it is in daunger, or lykely to be destroyed, yf remedy be not had in tyme. For this lesson our sauour doth teache vs in the gospel. and we nede to haue noo scruple, ne grudge in conscience, in suche case of necessitie, to labour on the holy dayes: but rather we shulde offende, if we shoulde for scrupulositie not saue that god hath sent for the sustenance, and reliefe of his people.

FINALLY we thinke it conuenient, that all bisshops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, howe againste this commaundement generally do offende all they, whiche wol not ceasse and reste from their owne carnall wylles and pleasure, that god may worke in them after his pleasure and wylle.

ITEM al they, whiche hauyng no laful impediment, do not gyue them selfe vpon the holy dave to here the worde of god, to remembre the benefites of god, to gyue thanks for the same, to pray, & to exercise such other holy workes, as be appoynted for the same: but (as comonly is vsed) passe the tyme, either in idelnes, in gluttony, in riot, or in playes, or

Q.ii.

other



## The exposition of

other bayne and ydle pastyme. For surely such keeping of the holy daye, is not according to thintent and meanyng of this cōmandement: but after the blage & custome of the Jewes. and dothe not please god: but doth moche more offende him, and prouoke his indignation, and wroth towarde vs. For as saint Austen saythe of the Jewes, they shulde be better occupied labouring in their felde, and to be at the plough: thā to be idle at home. And womē shuld better bestowe their time in spinning of wol, thā vpon the sabbot day to lose their time in leaping & daūsynge, and other idle wantō lose tyme.

**¶ I T E M** that al they do offende ageinst this cōmādeiment, whiche do here the woꝛde of god, and gyue not good hede therevnto, that they maye vnderstande it, and lerne it. oꝛ if they do lerne it, yet they endeuour not them selves to remembꝛe it. oꝛ if they remembꝛe it, yet they studie not to folowe it.

**¶ ITEM** that al they do breake this commaundement also, whiche in masse tyme doo occupie their myndes with other matiers, and like unkinde people remembre not the passion and deathe of Chryste, nor giue thanks vnto hym. whych thynges in the masse tyme they ought specially to do, for the masse is ordeyned to be a perpetuall memoire of the same. And like wise do all those, whiche in suche tyme as the comune prayers be made, or the worde of god is taughte, not onely them selves do geue none attendaunce therto: but also by walkynge, talkyng, and other euill demeanour, let other that wolde well vse them selves. And like wise doo all they, which do not obserue, but despise such laudable ceremonies of the churche, as set forthe goddis honour, or apperteyn to good ordre to be vsed in the churche.

AND therfore concernynge suche ceremonies of the church, we thynke it conuenient, that al byshops and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that although the sayde ceremonies haue no power to remitte synne: yet they be very expedient thinges to stirre and cause vs, to lifte vp our myndes vnto god, and

and to put vs in continuall remembrance of those spirituall thynges, whiche be signified by them: As sprinkling of holy water both put vs in remembrance of our baptisme, and the blode of Christ, sprinkled for our redemption vpon the Crosse. Gyuyng of holy breade doth put vs in remembrance of the sacrament of the Altare, whiche we ought to receyue in right charitie, and also that all christen men be one bodye mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearynge of candelles on Candelmas day, dothe put vs in remembraunce of Christe the spirituall lyghte, of whom Simeon dyd prophecie, as is redde in the churche that day. Gyuinge of ashes on Ashewenesday, doth put vs in remembrance, that euery christen man, in the begynnyng of lente and penaunce, shulde consider, that he is but Ashes and erthe, and therto shall retourne. Bearyng of palmes on palmesonday, dothe put vs in remembraunce of the receyuinge of Christe into Jerusalem, a littell before his deth, and that we muste haue the same desire to receyue hym into our hartes. Crepinge to the crosse, and humblyng our selves to Christe on good friday before the Crosse, and there offeryng vnto Christ before the same, and kysying of it, putteth vs in remembrance of our redemption by Christ made vpon the crosse. And so finally the settinge vp of the sepulture of Christe, whose body after his death was buryed. The halowynge of the font, & other lyke exorcismes & benedictiōs done by the ministers of Christis churche, & al other like laudable customes, rtyes, and ceremonies, do put vs in remembrance of some spiritual thinge. And that therfore they be not to be contemned, & cast away: but be to be vlsed and continued as thynges good and laudable for the purposes aboue sayde.

*in uiderunt eum  
saluati sunt  
in me ad  
one getim et  
a phelait tūc  
guyng penitenti  
aite vite pō  
pōpūg est cū  
ce lōm*

The declaration of the. v. commandement.

**A**S TO VCHYNGE the. v. commandement, we thynke it conuenient, that all bysshops and preachers shal instructe

Q.iii.

structe



## The declaration of

struct & teache the people, committed to their spiritual charge, first that by this word Father is vnderstanded here, not only the naturall father and mother, which dyd carnally begette vs, and brought vs vpp: but also the spiritual father, by whom we be spiritually regenerated & nourished in Christe: and all other gouernours and rulers, vnder whome we be nourished and brought vp, or ordered and guyded. And all though this commandement make expresse mention onely of the chyldren or inferiours to theyr parentes and superiours: yet in the same is also vnderstanded and compysed the office and duetie of the parentes and superiours agayn, vnto theyr chyldren and inferiours.

¶ SECONDE that by this worde Honour, in this comādemēt, is not only ment a reuerence and lowlinesse in wordes and outwarde gesture, which chyldren and inferiours ought to exhibite vnto their parentes and superiours: but also a prompte and a redy obedience to their laufull commaundementes, a regarde to their wordes, a forbearynge and sufferynge of them, an inwarde loue and veneration towarde them, a reuerent feare, and loothernes to displease or offend them, and a good wil and gladnes to assist them, aide them, succour them, and helpe them with our counsell, with our goodes, and substaunce, and by al other meanes to our possible power. This is the veray honour and duetye, whiche not onely the chyldren do owe vnto theyr parentes: but also all subiectes and inferiours to theyr heades and rulers. And that chyldren owe this duetie vnto theyr fathers: it appeareth in many places of scripture. In the prouerbes it is written, Obey my sonne the chastisinge of thy father, and be not neglygent in thy mothers comādementes. In the booke of the Deuteronomi it is also written, Accursed be he that doth not honour his father & his mother. And in the booke of the Leuiticus, it is sayde, Let euerye man stande in awe of his father and mother. And if any man haue a stubbourne, and a disobedient sonne, which woll not here the voyce of his father

Pro. 1.

Deu. 27.

Leuit. 19.

Leuit. 21.

ther and mother, and for correction woll not amende and followe them: than shall his father and mother take hym, and brynge hym to the iudges of the citie, & say, This our sonne is stubburne and disobedient, and despiseth our monicions, and is a riottour and a dronkarde. Than shall all the people stone hym to death, and thou shalt put awaye the euill from the, that all Israel may here therof, and be afrayde. And in the booke of Exodi, it is also witten, He that stryketh his father or mother, he shall be put to deathe. And lykewyse he that curseth his father or his mother, shall suffre death. And in the booke of Proverbes the wyle man also sayth, He that stealeth any thyng from his father or mother, is to be taken as a murderer. And althoughe that these great punysshementes of disobedient chyldren by deathe, be not nowe in the newe lawe in force and strengthe, but lefte to the ordre of princis and gouernours, and theyr lawes: yet it euidently appereth, howe soze god is greued, and displeased with suche disobedience of chyldren towarde their parentes. For so moche as in the olde lawe, he dyd appoynte therunto so greuous punysshementes.

Exodi. 21.

Pro. 28.

And as almighty god doth threten these punysshementes vnto those chyldren, whiche do breake this comaundement: so he dothe promyse great rewarde, to them that kepe it. For he that honoureth his father (sayth the wyle man) his synnes shall be forgiven hym: And he that honoureth his mother, is as one that gathereth treasure. Who so euer honoureth his father, shall haue ioye of his owne chyldren: and whan he maketh his prayer to god, he shall be herde. He that honoureth his father, shall haue a longe & a prosperous life. And as the chyldren by this comaundement, be bounde to honour & obey their parentes (according as is before expressed) so it is implied in the same precept, that the parentes shulde nourishe & godly brynge vp their chyldren, that is to say, that they must not onely fynde them meate & drinke in yowth, and also set them forward in lernyng, labour, or some other good exercise

Eccle. 3.



## The exposition of

exercise, that they may eschew idelnes, and haue some craft & occupation. or some other lafull meane to get their lyuynge: but also they must lerne & teache them to trust in god, to loue him, to feare him, to loue their neighbour, to hate no man, to hurt no man, to wyshe well to euery man, & so moche as they may, to do good vnto euery man, not to curse, not to sweate, not to be riottous, but to be sobye & temperate in al thinges, not to be worldly, but to sette theyr myndes vpon the loue of god & heuclly thynges, more than vpon temporal thinges of this worlde. and generally to do al that is good, & to eschewe al that is euil. And this the parentes ought to do, not by cruel entreating of their chyldezen, wherby they myght discourage them, and prouoke them to hate their parentes: but by charitable rebukynge, thretenynge, and reasonable chastisynge and correctynge of them, whan they do euil: and cherishing, maynteynynge, and comendynge them, whan they do well.

This office and duetie of the parentes towarde their chyldezen is wytnessed in many places of scripture. *Ephe. 6.* *Paule writeth thus, Fathers, prouoke not your chyldezen vnto angre, but bynge them vp in the correction and doctryne of god.* And in *Deutero.* Almighty god saythe, *Teache my lawes & comandementes to thy chyldezen.* And the wyse man sayth, *The rodde of correction gyueth wisdom.* *Pro. 13.* *The childe that is left to his owne wyll, shal be confusion to his mother.* And in an other place he sayth, *He that spareth the rodde, hateth his sonne: and he that loueth hym, wyll se hym corrected.* *Pro. 23.* *And in an other place he saith, Se thou withdraue not from thy chylde disciplyne & chastisynge. If thou stryke hym with the rodde, he shal not dye, thou shalt strike him with a rodde, and shalt thereby deliuer his soule from hel.* And on the other syde it is wrytten. *Eccle. 22.* *4. Reg. 4.* *The sonne vntaught & vnchastised, is the confusion of his father.* And for this cause we fynde in the booke of kynges, how that our lord conceiued high indignation agaynst Helie the chiefe priest, bycause he dyd not duely correct his two sonnes Ophni and Phinees, whan he knewe that

that they dyd greuously offende god. And how in reuenging of the fathers negligence, & remysnesse in correctynge of his chyldren: almyghty god toke from Helie, and all his issue & householde for euer, the office of the high priesthode, & howe his two sonnes Ophni & Phinees were slayne bothe vpon a daye, and Helie theyr father brake his necke. This example of Helie is necessarie for fathers to imprint in theyr hartes, that they may se their chyldren well taught & corrected: least they runne into the great indignation of almyghty god, as Helie dyd, & not onely in this worlde haue confusion, but also in the worlde to come, haue dampnation for the myforder of theyr chyldren through their default. And they must not thinke, that it is inough to speke somewhat vnto them, whan they do amys (for so dyd Helie to his sonnes, & yet our lord was not pleased, bycause he dyd not more sharpely correcte them, & se them reformed) But whan wordes wolle not serue, the fathers and mothers must put to correction, and by such disciplyne saue their soules, or els they shall answer to god for them. And truely they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not bring the vp to his seruice, but without regard what cometh of them, suffreth them to renne to the seruice of the dyuell.

**THYRDLY** we thynke it cōuenient, that al byshops and preachers shall instructe and teache the people, conuyncted vnto theyr spirituall charge, that all christen men be bounde to exhibite and do vnto them, whiche vnder god be their spirituall fathers and parentes of their soules, the lyke and the selfe same honour, whiche as is aforesayd) chyldren of duetie do owe vnto their naturall fathers.

**ITEM** that these spirituall fathers be appoynted by god, to minister his sacramentes vnto them, to bring them vp, & to fede them with the worde of god, & to teache them his gospel & scripture: and by the same to gouerne, to conduct, & to leade them in the streight waye to the father in heuen everlasting.

**ITEM** that our sauour Christe in the gospel maketh men-

R tion

1. Cor. 4.

Act. 20.

Hebr. 13.



## The declaration of

tion as well of the obedience, as also of the corporalle sustenance, which al christen people do owe vnto their spiritual fathers. Of the obedience he saith, that who so euer receiveth you, receyue me. And in an other place he saythe, he that hereth you, hereth me. and he that despiseth you, despyseth me. And in an other place he saythe, what so euer they byd you do, do it. And sayncte Paule saythe, Obepe your prelates, and gyue place vnto them: for they haue moche charge and care for your soules, as they, whiche muste gyue an accompte therfore, that they maye do it, with ioy and not with grieve, that is to say, that they may gladly and with moche comfote do theyr cure and charge, whan they doo perceyue, that the people be obedient to theyr teachyng: lyke as on the contrary wyse they haue lyttel ioy or pleasure to do it, whan they fynde the people disobedient and repugnant.

Math. 10.  
Luc. 10.

Matt. 23.  
Heb. 13.

Luc. 10.  
1. Cor. 9.

1. Tim. 5.

And for the sustenance of their liuing, whiche is comprised in this word Honour (as before is declared) Christ sayth in the gospel, The workman is worthy his wages. And saint Paule sayth, who goeth on warfare vpon his owne stiped? And who planteth the vine, & eateth no parte of the fruite? And who fedeth the flocke, & eateth no parte of the mylke? And after foloweth, Euen so hath the lord ordeyned, that they, which preache the gospel, shuld lyue of the gospel. And therfore in an other place it is wryten, Priestes or ancietes that rule wel: be worthy of double honoz, specially they that labour in the ministracion of the worde of god, and his doctrine. In whiche place the apostel meaneth by double honour, not only the reuerence, which is due vnto the spirituall fathers (as is aforesaide) but also that all christen people be bound to minister finde & gyue vnto theyr spirituall fathers sufficiency of al thinges necessary and requisite, as well for their sustenance and finding, as for the quiete and commodiouse exercisynge and executyng of their sayde office.

FOURTHLY we thinke it conuenient, that al bishops & preachers, shall instructe and teache the people, commytted vnto

unto their spirituall charge, that this commaundement also conteyneth the honour & obedience, which subiectes owe vnto their princis, and also the office of princis towarde their subiectes. For scripture taketh the princis to be, as it were, fathers & nourices to their subiectes. And by scripture it appeareth, that it apperteyneth vnto thoffice of princis, to se that the right religion & true doctrine of Christ may be maintained & taughte. and that their subiectes maye be wel ruled & gouerned by good & iust lawes. and to prouide and care for them, that al thinges necessary for them may be plentiuouse. and that the people & cōmune weale may encrease. & to defende them from oppression and inuasion as wel within the realme, as without. and to se that iustice be ministred vnto them indifferētly. and to here benignely al their cōplaintis. and to shewe towarde them (although they offend) rather ly pitie. And finally so to correct them that be euyl, that they had yet rather saue them, than lose them: if it were not for respect of iustice, & maintenance of peace & good order in the cōmune weale. And therfore al their subiectes must agayne on their partes, & be bounde by this cōmandement, not only to honour & obey their said princis, accordeinge as subiectes be bounde to doo, and to owe their trouthe and fidelitie vnto them, as vnto their natural lordes: but they must also loue them, as children do loue theyr fathers. yea they must more tendre the suertie of their princis persone, & his astate, than their owne: Euen like as the helthe of the heed is more to be tendered, than the helth of any other meembre.

And by this commaundement also subiectes be bonnde, not to withdraue their said feaultie, trouthe, loue, and obedience towarde their prince, for any cause what soo euer it be. Ne for any cause they may conspire ageinste his person, ne do any thyng towarde the hynderaunce, or hurte thereof, nor of his astate.

And furthermore, by this commaundement they be bounde also to obey al the lawes, proclamations, preceptes, and cō-



## The declaration of

mandementes, made by theyr princis and gouernours: except they be agaynst the comāndementes of god. And lyke wise they be bound to obey al such as be in auctoritie vnder their prince, as far as he woll haue them obeyed. They must also giue vnto their prince aide, helpe, and assistance, whan so euer he shal require the same, either for suertie, preservation, or maintenāce of his person & astate, or of the realme, or for the defence of any of the same, against all persons. And when so euer subiectes be called by their prince vnto priuey councel, or vnto the parliament, which is the general council of this realme, than they be bound to giue vnto their prince (as their lerninge, wysedome, or experience can serue them) the most faithfull council they can, & suche as may be to the honour of god, to the honour and suretie of his regal person and astate, and to the general welth of al his hole realme.

And further, if any subiecte shal know of any thyng, which is or may be to the annoyānce or damage of his princis person or astate: he is bounde by this commaundement to disclose the same with all speede to the prince hym selfe, or to some of his council. For it is the veray lawe of nature, that euery membre shal employ him selfe to preserve & defende the heed. And surely wysedome & policie wol the same. For of conspiracie & treason commeth neuer no goodnes: but infinite hurte, damage, and peril, to the common weale. And that al subiectes do owe vnto their princis and gouernours suche honour & obedience (as is before said) it appereth evidently in sondry places of scripture: but specially in the Epistles of saynt Paule & saint Peter. For saint Paule saith in this maner, Every man must be obedient vnto the hyghe powers: for the powers be of god. And therfore who so euer resisteth the powers, resisteth the ordināce of god. And they that resist, shal get to them selves damnation. And saint Peter saith, Obey vnto all sortes of gouernours for goddis sake, whether it be vnto the kynge, as vnto the chiefe heed, or vnto rulers, as vnto them that be sent of god for to punishe.

Rom. 13.

1. Petr. 2.

niſhe euyl doers, & to cheriſhe them that do well. And ſhort-  
ly after it foloweth, feare god, Honour thy kyng.

And there be many examples in ſcripture of the great ven-  
geaunce of god, that hath fallen vpon rebels, and ſuche as  
haue ben diſobedient vnto theyr pryncis: But one pryncy-  
pal example to be noted is of Chore, Dathan, and Abirom,  
whom for their rebellion almyghty god ſoo punyſhed, that  
whan they and two hundred and fiftye capitaynes mo, with  
other people, to a great nombre, were al to gether: the erthe  
opened, and ſwalowed them downe, with their houſes, their  
wyfes, and their children, and all their ſubſtance. And they  
wente downe quicke into hell, with all that they had.

Num. 16.

**FIFTELY** we thynke it conuenient, that all byſhoppes  
and prechers, ſhall inſtructe and teache the people, commit-  
ted vnto their ſpirituall charge, that this commaundement  
doth alſo conteyne the honour and obedience, that ſeruaun-  
tes do owe vnto their maſters. and the office and ductie a-  
gayne of the maſters vnto theyr ſeruautes.

**ITEM** that the honour and obedyence of the ſeruautes  
vnto theyr maſters, is to loue theyr maſter. to be reuerent  
and lowly vnto hym in al their wordes & geſture. to ſuffre  
and forbear hym. to be redy and with a good wyl, without  
murmuration or grutchynge to obey all his lafull or rea-  
ſonable commaundementes. to feare hym. and to be loth to  
diſpleaſe hym. to be faithfull and true vnto hym. and to their  
power to procure and do that, which is to theſe maſters ho-  
neſtie and profyt, and that as wel in their maſters abſence,  
and out of his ſight, as whan he is preſent, and loketh vpon  
them. accordynge to the wordes of ſayncte Paule, where he  
ſaith, Seruautes be you obedient vnto your maſters with  
feare and tremblyng, with ſimple and playn hartes, as vn-  
to Chriſte, not ſeruyng onely in their ſyght, as pleaſers of  
men, but as the ſeruautes of Chriſte, doinge the wyl of god  
from the harte, and with good wyl, thynkyng that you ſerue  
god, and not men. And be you ſure, that of al your good ſer-

Ephc. 6.

K.iii.

uice:



## The declaration of

Tit. 2.

uice you shal receyue rewarde of god. And agayne to Titus he wyrteth thus, Exhorte the seruantes, to be obedient vnto theyr maysters, to please them well in all thynges, not to be patterers, and praters agaynst them, nor pyckers, or priuey conueyers of theyr maisters goodes: but to shewe all trouth and faythfulnes. Saynct Peter also byddeth seruauntes to obey theyr maysters with all feare, not onely if they be good and gentyll, but also though they be frowarde.

1. Petr. 2.

ITEM that the office and ductie of the maisters vnto their seruantes is to prouyde sufficiently for them, of all thynges necessarie. To se them instructed in the lawes of god, & that they obserue the same. not to be ouer rygorouse vnto them, to correcte them whan they do amysse. and to comende and cherysh them whan they do well. accordyng to the sayinge of saynct Paule, You that be maysters, do vnto your seruantes that is ryght & reason, knowe that your selves haue also a mayster in heuen. And in an other place he sayth, Be not rigorous vnto your seruantes, for you haue a maister in heuen, that regardeth al persons indifferently. And the wise man saith, Meate, correction, and worke is due vnto the seruantes, Set thy seruant to labour, that he be not idell. For idelnes byngeth moche euyl. Set hym to worke, for that belongeth vnto hym, if he be not obedient, correcte hym.

Collo. 4.

Eph. 6.

Eccle. 33.

ITEM that in this commaundement is also implied, that chyldren and yonge folkes shulde gyue due honour and reuerence to olde men, and to all suche as be their maistes and tutours, to bynge them vp in lernynge and vertue, whiche be in this behalfe as fathers vnto them: and so as fathers must be honoured and obeyed.

¶ FINALLY we thinke it conuenient, that all byshops and preachers, shall instructe & teache the people, comytted vnto theyr spirituall charge, that all fathers ought diligently to consider, and remembre, howe moche, & how greuously they do offende god, and of howe many euyls they be the cause: whiche eyther bynge vp theyr chyldren in wantounes and ydelnes,

ydernes, and do not put them forth in tyme to some facultie, exercise, or labour, wherby they may after gete their lyuynge, or occupie their lyfe to the profyte & comoditie of the comon weale. or els do suffre their chyldren in youth to be corrupted for lacke of good teaching, & byngyng bp in the true knowlege of god, and of his wyll & comādementes. or comyt in worde or dede suche thynges in the presence of their chyldren, wherof the yong tender hartes of their said chyldren (whiche lyke a small twigge, is inclynable euery waye, and by frailenes of youth is inclyned to euyl) do take so euyl example & corruption of vices, & worldly affections, that harde it woll be for them after to eschewe the same.

The declaration of the syxte commaundement.

**A**S TOVCHYNGE the syxte comādement, we thinke it conuenient, that all bysshops and preachers shal instructe and teache the people, comytted vnto their spirituall charge, fyrste that in this comādement is forbydden, not onely bodily kyllinge, and all maner of violent layinge of handes vpon any man, as striking, cutting, woundyng, and all maner of bodily hurtyng by acte & dede: but also all malice, angre, hate, enuy, disdayne, and all other euyl affections of the harte, and also all sclaunder, backbytynge, chidyng, bannyng, raylyng, scornynge, or mockynge, & all other euyl behauiour of our tongue agaynst our neyghbour. whiche all be forbydden by this comādement. For they be rootes and occasions of murder, or other bodily hurte.

**I**TEM that the contrary of all these thynges be comāded by this comādement, that is to say, that we shuld with our hartes loue our neyghbours. and with our tongues speake well of them and to them. and in our actes & dedes do good vnto them, shewyng towarde them in hart, word, and dede patience, mekenes, mercy, and gentylnes, yea though they be our aduersaries and ennemyes. And that this is the true

sense



*Diligite se no simlata | Diligent fratre | ...*  
The exposition of

Math. 5.

Rom. 10.

1. Ioan. 3.

sense and meanyng of this cōmandement: it appereth by the exposition of our sauour Chyste in the gospel, where he declareth, That we shulde neyther hurte any man in dede, nor speake of hym or vnto hym maliciously, or contemptuously with our tongues, nor beare malyce or angre in our hartes: but that we shulde loue them, that hate vs, say well by them, that say euyl by vs, & do good to thē that do euyl to vs. And according to the same saying of Chyste, saint Iohn also saith, That he, that hateth his neyghbour, is a manqueller.

ITEM that it is not forbydden by this cōmaundement, but that all rulers and gouernours, as princis, iudges, fathers, maysters, and suche other, may for the correction of them, whiche be vnder their gouernaunce, vse suche maner of punysshment, eyther by rebukefull and sharpe wordes, or by bodily chastysynge: as the lawes of euery realme do permitte. And not onely they may do thus: but also they be bounde so to do, and offende god, if they do it not, as is before declared in the fyfte commaundement.

ITEM that all rulers must be ware and take hede, that in their corrections or punysshmentes they do not procede vpon any priuate malyce of their hartes, or displeasure towarde any man, or for any lucre, fauour, or feare of any person: but that they haue their eye, & consideration only vpon the reformation, & amendement of the person, whom they do correct, or els vpon the good ordre & quietnes of the cōmon weale. so that ityll there may remaine in their hartes charitie & loue, towarde the person, whom they punyssh. And lyke as the father loueth his chylde, euen whan he beateth hym: euen so a good iudge, whan he gyueth sentēce of deth vpon any gilty person, although he shewe outwardly cruelnes & rigour, yet inwardly he ought to loue the person. and to be sorow and heuy for his offences, and for the dethe, whiche he hym selfe by the lawe dothe, and must nedes condemne hym vnto.

ITEM that although inferiour rulers or gouernours may correcte and punyssh, suche as be vnder theyr gouernance: yet

pet they may not punishe by deth, mutilate, mayme, or imprisonment them, or vse any corporall violence towarde them, other wise, than is permitted by the high gouernour. that is to say, by the prince and his lawes, from whom all suche auctoritie doth come. for no man may kyl, or vse suche bodily coerccio, but only princis, and they whiche haue auctoritie from princis. As the said princis, ne any for them may do the same: but by and accorde to the iuste order of theyr lawes.

ITEM that no subiectes may drawe the swerde (saunge for lawfull defence) without theyr princis lycence. And that it is theyr duetie to drawe theyr swerdes for the defence of theyr prince and the realme: whan so euer the prince shall cōmaunde them so to do. And that for no cause, what so euer it be, they may drawe theyr swerdes agaynst their prince, nor agaynst any other, without his consent or commaundement, as is afore sayd. And although princis do otherwyle, then they ought to do: yet god hath assigned no iudges ouer them in this worlde, but woll haue the iudgemēt of them reserued to hym selfe, and woll punyshe, whan he seeth his tyme. And for amendement of suche princis, that do otherwyle than they shulde do: the people must praye to god (whiche hath the hartes of princis in his handes) that he may so tourne theyr hartes vnto hym, that they may vse the sworde, whiche he hath giuen them, vnto his pleasure.

Prouer. I.

SECONDE, we thynke it conuenient, that all bysshops & preachers shal diligētly from tyme to tyme instruct & teache the people, cōmitted vnto their spiritual charge, that ageinst this cōmaundement offende all they, whiche do kyl, mayme, or hurte any man, without iuste order of the lawe, or giueth counseyle, ayde, fauour, prouocation, or consent therunto.

ITEM that all they, whiche may, if they woll, by theyr auctoritie, or lawfull meanes deliuer a man from wrongfull deathe, mutilation, hurte, or iniurie, and woll not do it, but woll wynte therat, and dissimule it: be transgressours of this commaundement.

S

Item



## The declaration of

Item that all iudges, whiche seing no sufficient matter or caule of deathe, or that vpon a light triall, without sufficient examination, and discussion gyueth sentence of deathe, or that, when the mater and cause of death is sufficient, and the triall good, yet delyteth in the deathe of the persone: be transgressours of this commaundement.

And lyke wyse be all those, which in the causes of lyfe and death, being empanelled vpon Enquestes, doo lyghtly condempne, or endicte any person, without sufficient evidence, examination, and discussion, of the enformations gyuen vnto them. And moze ouer all those, which eyther in suche causes do gyue false euydence, or information, or wyttynghely contrary to theyr one conscience: or doubtyng of the trowth of those informations, or without sufficient examination, do promote, enforce, or maynteyne suche evidences, enformations or inditementes: do also breke this commandement.

And likewise do al they, whiche willingly do kyl them selfe for any maner of cause, for so to do there can be no pretense of lafull cause, ne of iuste order. And therfore he that soo dothe: killeth at ones bothe body and soule.

And fynally al they, whiche be in hatrede and malyce with their neighbours, and either speake wordes of contempte, despite, checkyng, cursyng, and suche other, or els publishe their neyghbours offences, to their sclander, rather than to their amendemente. and generally all they that lyue in ire, malice, enuy, and murmurynge at other mennes welthe, or reioysing at other mens trouble or hurte, or suche other like: they offende al ageinst this precepte.

## The declaration of the seuenith commandement.

**A**S TO VCHYNGE the. vii. comāndement we thinke it conuenient, that all byshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, ffirste that this worde Adulterie, dothe in this

commā-

*ay ve*  
*adipis q dicta fuerit aliquis*  
*comites aduocatus*  
*hanc hanc hanc*  
*adipis q dicta fuerit aliquis*  
*comites aduocatus*

commaundement signifie, not onely the vnlaufull commix-  
tion of a married man, with any other woman, than his owne  
wyfe, or els of a married woman with any other manne, than  
her owne husbände: but also all maner of vnlaufull copu-  
lation betwene man and woman, married or vnmarried, and  
all maner of vnlaufull vse of those partes, whiche be ordey-  
ned for generation, whether it be by adultery, fornicatio, in-  
ceste, or any other meane, although it be in laful matrimo-  
nie. For in lafull matrimony a man may committe adulte-  
ry, and lyue vnchaste euen with his owne wyfe: if they doo  
vniuersally serue theyr fleshely appetite and luste. and of  
suche the dyuell hath power, as the Angel Raphael said vn-  
to Thobie, They that marie in suche wyse, that they exclude  
god out of their mindes, and giue them selues to their owne  
carnall lustes, as it were a horse or a mule, whiche haue noo  
reason: vpon suche persons the dyuell hath power.

Thobi. 6.

Item that all christen people ought hyghly to regarde the  
obseruation of this commaundement, consyderynge howe  
moche god is displeased, and what vengeaunce he hath al-  
wayes taken, and euer woll take for the transgression of the  
same. For confirmation wherof, we thinke it conueniente,  
that all bysshops and prechers shall instructe and teach the  
people, committed vnto their spirituall charge, fyrst, howe  
that god in the tyme of Moyses laue commanded, that who  
so euer committred adulterie shulde be stoned to deathe.

Item howe Hemo king of Sichem, & Sichem his sonne,  
with all the men of the Citie were slayne, and their wyues &  
children were taken captiue, and al their goodes within the  
citie were robbed and spoyled: bycause the sayde Sichem  
lay with Dina the doughter of Jacob, and defyled her.

Gene. 34.

ITEM howe that almyghtye god, after the chyl dren of  
Israel hadde commytted adulterie with the women of Mo-  
ab and Madian, commanded fyrste, that the heedes and ru-  
lers of the people shulde be hanged, for that they suffred the  
people so to offende god. And afterwarde commaunded al-

Num. 25.

S. ii.

so euery



## The declaration of

so euery man to flee his neyghbour, that hadde so offended. In so moche that there was slayne of that people the nombre of. xiiii. thousande. And many mo shuld haue ben slain: had not Phinees the sonne of Eleazar, the high priest, turned the indignation of god from the children of Israel. For this Phinees whan he sawe zamry chief of the tribe of Simeon in the presence of Moyses, and al the people go vnto Cozby a noble mans doughter of the Madianites, to commit fornication with her: he arose from among all the multitude, and takynge a swerde in his hande, wente into the house, where they were, and thruste them bothe through the bealpes. whose feruent mynde and zeale god dyd so moche allowe, that he dyd therfore bothe ceasse from further punishment of the Israelites, and also graunted to Phinees, and his succession for euer, the dignitie of the highe prieste.

Iudi. 10.

Item howe the tribe and stocke of Beniamyn was so punished for the mayntenance of certayne persons of the Citie of Gabaa (which had, contrary co this commandement shamefully abused a certayn mans wyfe) that of. xxv. thousande and seuen hundred men of armes, there remained on lyue but syxe hundred.

Gene. 19.

Item howe almyghty god for the transgression of this commandement, caused byrystone and fyre to rayne downe from heuen vpon all the countrey of Sodom and Gomorrah: and so destroyed the hole region bothe men and beastes, and all that grewe vpon the erthe, reseruyng onely Loth, and his. iii. doughters. These terryble examples, & many other lyke, almyghty god dyd shewe in tymes paste: to thintent we shulde haue them in our continuall remembrance, and so shulde cuer stande in awe and feare to offende god. For though he do not so presently punishe vs here in this world, as he dyd the persons before rehersed: yet his long patience, & forbearing, is no allowance or forgiuenes of our offencis, if we continue styl in them, but a sore accumulation, & heaping together of goddis wrath and indignation ageinst the

Rom. 2.

Day

day of iudgement. At whiche time, in ſtede of this tempoꝛal payne, we ſhall receyue euerlaſtinge paine: being, as ſainct Paule ſayth, excluded from the euerlaſtinge kyngedome of heuen. and as Chriſte ſayth in the goſpell, and ſaynct Iohn in the Apocalips, we ſhall be caſt into the brennyng lake of hell, where is fyre, brimſtone, weppynge, waylynge, & gnaſtynge of tethe without ende.

Mat. 22.  
et. 25. et.  
Luc. 13.

**THE** SECONDE we thynke it conuenient, that all byſhops and pꝛechers, ſhall inſtructe and teache the people, committed vnto their ſpiritual charge, howe that in this cōmaundement, not only the vices befoꝛe reherſed, be forbidden and prohibited: but alſo the vertues cōtrary to them be required & cōmanded, That is to ſaye, fidelitie and true keepynge of wedlocke, in them that be married, continence in them, that be vnmarried, and generally in all perſons ſhamefaſtneſſe, & chaſtneſſe, not only of dedes, but of wordes & maners, countenance & thoughtes. And moꝛe ouer faſtynge, temperance, watchynge, labour, and al laufull thynges that conduce, and helpe to chaſtitie. And that therfoꝛe agaynſte this cōmaundement offende all they, whiche do take any ſynge woman, oꝛ other mannes wyfe. oꝛ that in theyꝛ hartes do couete and deſyre foꝛ to haue them. Foꝛ as Chriſte ſaythe, who ſoo euer eyeth a woman, wyſſhyng to haue her: hath all redy committed adultery with her in his harte.

Matth. 5.

They alſo offende this cōmandement, that take in mariage, oꝛ out of mariage any of theyꝛ owne kintred oꝛ affinite within the degrees foꝛbydden by the lawes of god.

Leuit. 18.  
et. 20.

They alſo offende againſt this cōmandement, which abuſe them ſelfes, oꝛ any other perſons, againſte nature. oꝛ abuſe their wiues in the time of theyꝛ menſtrual purgation.

They alſo that do nouriſhe, ſtire vp, & pꝛouoke them ſelfes, oꝛ any other to carnall luſtes and pleaſures of the body, by vnclely and wanton wordes, tales, ſonges, ſyghtes, touchinges, gay and wanton apparayle, & laſciuous deckynge of theyꝛ ſelfes, oꝛ any ſuche other wanton behauiour and



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entisement. And also all those, whiche procure any suche act,  
or that minister house, lycence, or place therto. And all coun-  
seylours, helpers, and consenters to the same: do greuously  
offende god, and do transgresse this comādemēt.

Lykewysse all they that auoyde not the causes hercof, so  
moche as they conueniently may, as surfettyng, slouth, idel-  
nes, immoderate slepe, and company of suche (bothe men &  
women) as be vnchaste and euill disposed: be gyltie of the  
transgression of this commaundement.

The declaration of the eyght commandement.

**A**S TO VCHYNGE the eyght comādemēt, we thinke  
it conuenient, that all byshops and preachers shal in-  
structe and teache the people, comytted vnto their spirituall  
charge, fyrste, that vnder the name of Thefte or stealyng in  
this comādemēt is vnderstanded all maner of vnlawfull  
takynge awaye, occupieng, or keepynge of an other mannes  
goodes, whether it be by force, extorcion, oppression, bribery,  
vsury, simony, vnlawfull cheuesance, or els by false bienge &  
sellynge, eyther by false weyghtes, or by false measure, or by  
sellyng of a worse thyng for a better, or a thyng counterfaite  
for a true, as guilt copier, for true golde, or glasse for precious  
stones, and generally all maner of fraude or decepte.

**I**TEM that lyke as the vices before reherſed be by this  
precepte forbydden, euen so, sondry vertues, contrarie to the  
sayd vices be by the same commaunded. as to deale trewly  
and playnely with our neyghbours in all thynges. to gette  
our owne goodes truly. to spende them liberally vpon them  
that haue nede. to fede the hungry. to gyue drinke to the thir-  
stie. to clothe the naked. to harboꝝwe the harboꝝles. to com-  
fort the sycke. to visite the prisonets. and finally to helpe our  
neyghbours with our lernynge, good counsell, and exhorta-  
tion, and by all other good meanes that we can.

**S**ECONDE we thynke it conuenient, that all byshoppes  
and

and preachers, shall instructe and teache the people. cōmpted vnto their spiritual charge, that agaynst this cōmandement offende all they, whiche by crafte, oꝛ by violence, vpon see oꝛ lande spoyle, robbe, oꝛ take awaye any other mannes seruant, oꝛ chylde, lande, oꝛ inheritaunce, hoꝛse, shepe, oꝛ cattall, fyssh, foule, conyes, oꝛ dere, money, iewels, apparayle, oꝛ any other thyng, whiche is not his owne.

And lykewysse offende they agaynst this cōmaundement, whiche haue goodes gyuen to an vse, and put them not to the same vse: but kepe them to theyꝝ owne aduantage. As maisters of hospitals, and false exrecutours, whiche conuert the goodes gyuen to the sustentation of the pooꝛe folkes, & other good & charitable vses, vnto their owne profyte.

ITEM that all they, whiche receyue rente oꝛ stipende for any office spirituall oꝛ temporall, and yet do not theyꝝ office belongynge therevnto: be theues, and transgressours of this commaundement.

ITEM that all they, whiche take wages oꝛ fee, pretending to deserue it, and yet do not in dede. as labourers and hyꝛed seruantes, whiche lopter & do not applye theyꝝ busynes. and lykewysse aduocates, proctours, atturneis, counseyllours, in any of the lawes, which somtyme for lytel paye take moche stipend, oꝛ in their defaute & negligence matre good causes, oꝛ do any thyng to the hynderance of speddy iustice, for their owne aduantage: do transgresse this cōmandement.

ITEM that all they transgresse this cōmandement, whiche bye any stolen goodes, knowynge that they be stolen, oꝛ that bye thynges of them, that haue no auctoritie to sell them, oꝛ alienate them, if they knowe the same. And lykewysse do they, that fynde thynges losse, and knowynge the owner therof, woll not restore them, oꝛ woll not do theyꝝ diligence to knowe the owner.

They also, whiche defraude theyꝝ hyꝛed seruantes of theyꝝ due wages. and they that borowe any thyng, oꝛ receyue any thyng deliuered vnto them vpon truste: and woll not re-

store



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the same agayne. and they that vse false weyghtes or measures, or deceytfull wares, or sell theyr owne wares at vnreasonable price, farre aboue the iuste valour. and they that engrosse and bye vp any kynde of wares hole into their owne handes: to the intent that they may make a scarcenes therof in other mens handes, & sell it ageyn as they lyst. and generally al couetous men & bribers: which by any meanes vnlawfully gete, or vnmerecyfully kepe from them that haue nede: be transgressours & breakers of this comendement.

The declaration of the nynthe commaundement.

**A**S CONCERNYNGE the nynthe commaundement, we thynke it conuenient, that all byshoppes and preachers shall instructe & teache the people, comitted vnto their spiritual charge, first that by this comendement is forbydden all maner of lyinge, sclaundering, backbytting, false reportyng, false accusyng, euill counseyllyng, and all maner of misusyng of our tongue, to the hurt of our neyghbours, whether it be in theyr body & goodes, or in theyr good name and fame. The apostle saynt James lykeneth the tongue of a man vnto a byt in a horse mouth: whiche turneth the hole horse euery waye, as pleaseh hym, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyppe: wherby all the hole shyppe is ruled at the pleasure of hym, that gouerneth the helme. And thirdly he compareth it vnto a sparckle of fyre, whiche (if it be suffred) wol burne vp a hole towne or citie. And surely al these comparisons be very apte and mete. For the tongue of a man (no doubt) is the chiefe staye of all the hole body, epyther to do moche good, or els to do moche hurte. The voice of the tongue perceth the hartes of the herers, & causeth them to conceyue of other men good or euill opinion. it kendleth, or quencheth contention. it disposeth men to warre or peace. and moueth the herers sondry wayes to goodnes, or vice. And lyke as the great ragious flames,

Iaco. 3.

for this is the dangerous waye to the same. And as the fire of the hell shall burne all that are in it. so the tongue of the wicked shall burne all that hear him.

*the nyne the cōmandement.*  
the nyne cōmandement.

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flames, that go frō house to house, come but of one sparkle, whiche in the begynnyng might haue ben easly quenched, but by negligence and sufferance encrease and waxeth so great, that no man can resyste it. And lyke as fyre is a great commoditie many wayes (if it be well and wysely vsed) and contrarie an vtter destruction, if it be suffered, and no hede taken therunto: Euen so of a mans tongue (although it be but a very small membre of the body) yet there cometh excedyng great benefite, bothe to hym selfe & others, if it be well and wysely gouerned. And contrary wise, if no hede be taken therunto, but be suffered to runne at large: than it is not one single euyl alone, but a rote & occasion, or rather an heaping together of al euyls. And bycause that of the tongue cometh so moche good, or so moche euyl: therfore by this cōmandement is not only forbyd al euil vse of the tongue, to the hurt of our neyghbours: but also in the same is cōmanded all the good vse of the tongue, to the benefyte of our sayd neyghbours. As to be true & playne in our wordes. to be faythfull in couenantes, bargaynes, & promyses. to testifie the trowth in all courtes, iudgementes, and other places. to report well of them that be absent. to vse gentyl wordes to them that be present. to gyue good counsell & exhortation to all goodnes. to dissuade from all euyl. and whan we knowe any man to do amisse, not to publishe his faute to other men, to his hynderance & sclaunder: but rather to admonyshe hym priuely betwene hym and vs, and to seke his reformation. to speake well by our enemyes. to pacifie and set at one them that be enemyes. to excuse them, & to answer for them, that be vniustly sclaundered. And generally in al other thinges, to vse our tongues in trowth to the welthe of our neyghbours.

¶ SECONDE we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, cōmyned vnto theyr spirituall charge, that agaynst this cōmandement offende all they, whiche by lyinge, and vtterynge of false speche deceyue and hurte any man. and suche lyers be

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the dyuels chylde. For as saynt Iohn sayth in his gossell,

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Ioan. 8. the dyuels chylde. For as saynt Iohn sayth in his gossell,  
Eph. 4. The dyuell is a lyer, and the father of lyers. And therfore  
byddeth saynt Paule, that we shulde put away lyenge, and  
speake trowth euery man to his neyghbour.

Eccle. 10. **ITEM** that all they offende agaynst this comaundement,  
whiche be detracters, backbyters, & sclaunderers. Whom the  
wise man doth liken vnto serpentes, that pruely bite or stinge  
men behynde, whan they be not aware therof. And surely  
suche men (what so euer they pretende) go not about to heale  
and amende them, that do amysse: but rather to satisfie their  
owne malice & sclanderous tonges. For like as the surgion,  
that woll heale a wounde, doth couer it & bynde it, that it take  
no open ayre: so if we intende the amendment of our neygh-  
bours faulte, we must not open it abrode to his hurt, but we  
must be sorow, & pray to god for hym, and so takynge hym vnto  
vs, we must pruely counsell & exhorde hym. And no doubte,  
this louing correction wol make hym beware, and take hede  
that he offende no more. But if we tell his defaultes fyrst to  
one, & after to an other, & charge euery one to kepe counsell,  
as though we had tolde it to no mo: this is no amendment  
of his faulte, but a declaration of our owne, and a reprehens-  
sion of our selves, in that we vtter forth vnto other that thing,  
whiche we our selves iudge not to be vttered. And surely we  
condemne our selves therein. For we shuld fyrst haue kepte it  
secrete our selves, if we wolde that an other man shulde not  
vtter the same. And therfore the wyse man saythe, If thou  
haist herde any thing agaynst thy neyghbour: let it dye with-  
in the, and be sure it woll not burste the. And agaynst back-  
byters speaketh the prophete Dauid, who so euer pruely  
Psal. 100. sclaundereth his neyghbour, hym woll I destroye.

And they also offende this comaundement, whiche gladly  
gyue eares, and be redy to here suche backebyters. For as  
saynt Bernarde sayth, Lyke as the backbyter carieth the  
dyuell in his mouthe: so the heret carieth the dyuell in his  
eare. For the detractour is not glad to tell, but to hym, that  
is

is glad to here. And the wyse man sayth, That lyke as the wynde driueth awaye the rayne, euen so dothe an harde, and a displeasaunt countenaunce driu awaye the tongue of the backbyters, and maketh them abasshed. Pro. 25.

They also breake this cōmaundement, whiche with flatteryng and double tongues, go aboute to please suche as be glad to here complayntes.

Judges also, whiche giue sentence contrary to that, which they knowe to be true. and they that in iudgement do hyde & suppress the trouthe. and they that make any false plees, to the delaye and hynderaunce of iustice, or any other wyse do stoppe iustice. and inquestes, whiche vpon lyght groundes, or vpon groundes not well examined, or discussed giue verdict: be transgressours & brekers of this cōmaundement.

And aboue other they do transgresse this cōmaundement, which in preaching, or otherwise do teache or maynteyn any false or erronious doctryne, contrary to the worde of god. or that do teache fables, or mens fantasies, and imaginations: affirmyng them to be the word of god. for suche be not false witnes of worldly matters: but false witnes of god.

The declaration of the tenth commaundement.

**A**S CONCERNYNGE the tenth commaundement, we thynke it conuenient, that all byshoppes and preachers shall instructe & teache the people, cōmitted vnto their spirituall charge, first that where as in thother cōmaundementes befoze reherfed, be forbydden all wordes, dedes, and counsell, whiche be agaynst goddis pleasure, and the loue of our neyghbours: In this last precepte be forbydden the inward affections of our hartes. for in this last precept is forbyd al inwarde motion, desire, delite, inclination, & affection vnto euil. whiche thinges be so roted & planted in al vs the chyldren of Adam, euen from the fyrste houre of our byrthe, that although by the inspiration of the holy goost, and the



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grace of god, gyuen vnto vs, we do entende neuer soo well,  
 and wolde moſte gladly eſchewe al euyl: yet there remayneth  
 in vs a diſpoſition, and redineſſe vnto ſuche thynges, as be  
 contrary to the wyll and cōmandement of god. In ſo moche  
 that if the grace of god dyd not helpe vs, to ſtaye and reſiſte  
 our owne noughtynes, and delyte vnto ſynne: the ſame our  
 concupiſcence and naughtynes ſhulde be ſo moche, that we  
 ſhulde runne hedlynge into all miſchiefe, and that at euery  
 lighte occaſion. our nature is ſo corrupte, and we be ſo farre  
 from the perſite obedience vnto goddis wyll, whiche he had  
 in the ſtate of innocency, and yet ſtyll ought to haue. And of  
 this corruption of our nature and redynes vnto euyl com-  
 plaineth ſaint Paule in his epiſtle vnto the Romains, wher  
 he declareth at lengthe, that the nature of man is ſoo full of  
 concupiſcence, and euyl affections: that no man doth oꝝ can  
 of hym ſelfe ſatiſfie, oꝝ fulfyll the lawe of god. And that the  
 lawe condemneth all men, as tranſgreſſours. And that ther-  
 fore euery man foꝝ his ſaluation, muſt haue refuge vnto the  
 grace & mercy of god, obteyned by our ſauour Jeſu Chriſt.  
 I knowe (ſayth ſaint Paule) that in me, that is to ſaye, in  
 my fleſhe dwelleth no goodnes. foꝝ I haue a good wyll, but  
 I fynde not howe to perfoꝛme it. foꝝ I doo not that good  
 thing, whiche I wolde: but I do that euill, whiche I wolde  
 not. And if I do that I wolde not: then it is not I that doo  
 it, but ſinne that dwelleth in me. Thus finde I by the lawe,  
 that whan I wolde do good, euyl is preſent with me. foꝝ I  
 delyte in the lawe of god as concernyng myn inwarde man:  
 but I ſee an other lawe in the partes of my body, whiche re-  
 belleth continually agaynſt the lawe of my mynde, and ſub-  
 dueth me vnto the lawe of ſynne, whiche is in the partes of  
 my body. O wretched man that I am: who ſhall delyuer me  
 from this body of deathe? The grace of god by Jeſu Chriſt.

Rom. 7.

By theſe wordes of ſainte Paule it appereth, what concu-  
 piſcence, corruption, and euyl reſteth continually in the na-  
 ture of man. by reaſon wherof though he be nener soo wel-  
 mynded,

mynded, yet he is stayed, letted, and hyndered from the peryte accomplishment of goddis wyll and cōmandementes.

¶ SECONDE We thynke it conuenient, that all bysshops and prechers, shall instructe and teache the people, committed vnto their spirituall charge, that notwithstanding that this corruption and concupiscence be damnable in al them, that be not baptised, although they neuer committe any actuall offence: yet vnto vs that be remued by baptisme in the ryght fayth of Christe it is neyther damnable, nor yet culpable: if we by the spirite and grace of god endeuour and apply our selues to withstande and resist it, and do not giue our selves to liue after the motions and desires therof. And therfore saynt Paule (vpon the wordes before rehersed) inferreth and saith, That there is no dampnation now vnto them that be in Christ Iesu, which walk not after the fleshe, but after the spirite. And anon after he saith, If you liue after the fleshe, you shall dye, but if by the spirite you mortifie the dedes of the body, you shall lyue.

Rom. 8.

¶ THIRDLY We thinke it conuenient, that all bisshoppes and preachers, shall instructe and teache the people, committed vnto their spiritual charge, that lyke as in the fifth commaundement vnder the name of father and mother, is vnderstande all superiours, And in the syxte commaundement vnder the name of kyllynge, is vnderstande al wyathe and reuengynge, And in the seuenth commaundement vnder the name of adulterie is vnderstande al vnchaste lyuynge, And in the. viii. commaundement vnder the name of thefte is vnderstande all deceitful dealyng with our neyghbours, And in the. ix. commaundement vnder the name of false wytnes, is vnderstande all mysyse of the tongue: Soo in this laste commaundement vnder the name of desirynge of an other mans wyfe and goodes is vnderstande all maner of puell and vnlaufull desire of any thyng. And lyke as in this precepte is forbydde al puell desyres: Euen soo in the same be commanded al good desires, good affections, good inclina-

C.iii.

tions



The declaration of the .x. cōmandement.

Math. 15.

1. Tim. 6.

tions to godly thinges, and the pfit obedience of our hartes vnto goddis wyl. which although we shall not fully & absolutely attayne vnto, whyle we be in this life: yet this cōmandement doth bynde vs to enforce & endeuour our selves ther vnto by continual resisting & fyghting agaynst the sayd corruption, concupiscence, & euil desires. For asmoch as they be the very rote, & springe, from whens doth flowe & growe all euyl dedes & vicious lyuing, as Churche sayth in the gospell, from the hart springeth al euyl thoughtes, murder, adulterie, fornication, theft, false witnes, blasphemie. And the same is shewed dayly by experience. For whan a man desireth an other mans goodes, if he can not haue them: than he falleth into enuy, & grutcheth against them, that haue such goodes, and desireth euyl towardes them, & is glad whan they haue losse or hurte. All whiche euyl affections procede of the sayd vnlawfull desire. For as saynt Paule saith, Suche as be not content, but desire to be riche, they fall into diuers temptations and snares of the diuell, and into many noysome & vnprofitable wylshes & desires, whiche drowneth men into perdition and destruction. For the rote of al euyl is cupidite or vnlawful desire of goodes in this world. And suche psons as haue moche folowed this chuetousnes, haue erred from the faith, and wrapped them selves in many pangues & sorowes.

**F**OURTHLY we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, cōmpted vnto theyr spirituall charge, that all maner of men be in suche wyse culpable of the transgression of this cōmaundement, that no man can iustifie hym selfe in the syght of god. For god loketh through euery mans hart, and fyndeth therein moche corruption and concupiscence, although in some more, some lesse, accordyng as they haue more or lesse mortified theyr sayd fleshely and worldly concupiscence. And if there were no more commandementes of god but this one: yet is there no man in this worlde, but (if he diligently enserche his owne harte, and conferre it with this commandement)

The notes of the tenne cōmandementes. 76

ment) he shall anone perceyue, that he is many wayes culpable & guyltie before god, by transgression of this cōmandement, if god shuld entre into strayte iudgemēt with hym, and deale with hym, according to iustice without mercy.

But amonge all other, they chiefly be transgressours of this cōmaundement: whiche by deliberation and full consent, cast their myndes and studies to accomplyshe the concupiscence and desire, whiche they haue to obteyne and gete an other mans wyfe, chylde, seruant, house, lande, corne, cattall, or any thyng, or goodes that be his.

And they also be transgressours of this cōmaundement, whiche by enuy be sorow of theyr neyghbours welth and prosperitie: or be glad of their sorowe, hinderance, or aduersitie, and also all they, whiche do not set their myndes & studies, to p̄serue, maynteyn, and defende vnto theyr neyghbours (as moche as lieth in them) their wyues, children, seruantes, houses, landes, goodes, and all that is theirs. For (as before is declared) this cōmaundement not onely forbiddeth vs to desyre from our neyghbour any thyng, whiche is his: but by the same we be also cōmanded, gladly to wyshe and woll vnto hym, that he may quietly possesse & enioye all that god hath sente hym, be it neuer so great habundance. And this mynde we ought to beare vnto euery man by this cōmaundement, not onely if they be our frendes and louers, but also if they be our enemyes and aduersaries

HERE FOLLOVE CERTAYNE NOTES NE-  
cessarie to be lerned for the better vnderstandynge  
of the tenne commaundementes.



**F**IRSTE it is to be noted, how that our lord not onely deliuered vnto Moyses, when he was in the mount of Sina, two tables of stone, wherein these tenne cōmandementes were written with goddis owne synger, and not by Moyses, ne any other creature:

Exodi. 19  
& 20.



# The notes of the

ture: but also how in the same place, & at the same tyme, god thretened to punyshe all them greuously, & extremely, yea to the thirde & fourth generation, whiche shuld transgresse any of the sayd cōmandementes. and contrary, how he promised to shewe mercy, and to gyue life euerlastyng to al them, that shuld obserue & kepe the same. which thing was after ward confirmed by our sauour Christ. For when a certayn great man asked him, what he shuld do to come vnto the life euerlastyng, Christe answered hym and sayd, If thou wolt come vnto the kyngdome of heuen, kepe the cōmandementes.

**¶** SECONDE it is to be noted, that all the workes of mercy, & all good thynges, whiche we be bounde to do, and lyke wyse all synnes, whiche we be bounde to eschewe & leue vndone: be sufficiently conteyned & comprised in these two tables. For where as our hole office & duetie, as wel to god as to our neyghbour, standeth in hart, worde, & dede. The fyrst foure preceptes, whiche be the preceptes of the fyrste table, contayn our sayd hole duetie towarde god. The sixe other preceptes, whiche be preceptes of the seconde table, contayn our hole duetie towarde our neyghbour. For the first cōmaundement chiefly sheweth, howe we ought to order our selfe vnto god in our hartes, by pure fayth, hope, loue, and drede. The seconde and fourth sheweth, howe we ought to order our selves vnto hym in our outward actes and dedes. The thyrde sheweth, how we ought to order our selves vnto hym in our tongue and wordes. And lyke wise the. v. the. vi. the. vii. and. viii. do shewe, howe we shulde order our outwardes actes & dedes vnto our neyghbours. The. ix. how we shuld order our wordes and tongues vnto them. And the. x. how we shulde be towarde them in harte and mynde.

**¶** THYRDLY it is to be noted, That for asmoche as out of a good hart, endued and replenyshed with the loue of god & our neyghbour, spryngeth forth all good wordes & workes: And out of an euill harte, boyde of the loue & drede of god, and replenyshed with hate and malice towarde our neyghbour,

Luc. 18.

Agit. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

bour, spyngeth forth all euill wordes & workes. accordyng to the sayinge of our sauour in the gospel, where he sayth, That a good man out of the good treasure of his hart byngeth forth all those thynges that be good: and an euill man out of the euill treasure of his harte byngeth forth those thynges that be euill. Therfore our sauour Christ reduceth all these .x. cōmandementes vnto two cōmandementes, be longynge to the harte, that is to say, to the loue of god, & our neyghbour. For where as the pharisees came vnto Christ, & sayd, Mayster, whiche is the greattest cōmandement of the lawe: our sauour answered them, and sayd, The chiefe and the greattest cōmandement is, that thou shalt loue thy lord god, with al thy hart, with al thy soule, & with al thy mynde. And the seconde, lyke to this, is, that thou shalt loue thy neyghbour euen as thy self. And in these two cōmandementes standeth & consisteth all the hole lawe and the prophetes.

These be the wordes of Christe, wherin it is further to be noted, that to loue our lord god with al our hart, soule, and mynde, is to sette all our hole mynde and thought, to knowe hym, to honour hym, to please hym, and to loue hym vnfa- nedly aboue all other thynges in the worlde. For he is a ie- lous god, and wol not be content, onles we yelde vnto hym, our hole hart and loue. And if we shall set oʒ fire any part of our hart oʒ loue vpon the worlde, oʒ the flesh: no dout, god woll not be parttaker of our loue. For he requireth the hole loue of our hartes, and that we shall loue nothing but hym, oʒ for hym. and that so hartely, that (if case require) we shall not refuse to suffre any bodily punyshment, noʒ yet deth for his sake. And this loue towarde hym we do declare: when we set our myndes to obserue & fulfyll his cōmandementes. For as Christ saith in the gospel, He that hath my cōmande- mentes, & kepeth them, it is he that loueth me. And contrary the loue & charitie of god & our neyghbour (as saynt Paule sayth) is the fulfylling of all the hole lawe. For no doubte if we loue god aboue all thinges: than we loue hym moze than

U

our

Math. 12.

Can. 7. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Math. 22.

Can. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ioan. 14.

Can. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



## The notes of the

our selves. And if we loue hym more than our selfe: than wol we folowe in all thynges his wyll, and not our owne. And in lyke maner, if we loue god aboue all thynges: than do we loue hym aboue our neyghbour, and so we woll for nothing fulfyll the wyll of our neyghbour agaynst his wyll. and as the loue of god aboue all thynges shuld so kepe, directe, and guyde vs, that for no loue or pleasure to our selte or to our neyghbour, we shulde wyllingly transgresse the least parte of any of the tenne comādementes: In lyke wise the hartie and feruent loue, that we shulde beare to our neyghbour, as to our selves, shulde p̄serue and kepe vs, that we shuld not kyll hym, nor com̄ytte adulterie with his wyfe, nor steale his goodes, nor beare false wytnes agaynste hym, nor by any meanes do, speake, or wyshe any maner of euell vnto hym, but we shulde with hart, tongue, & handes, wyshe, speake, & worke all goodnes towarde hym, as saynt Paule saith, He that loueth his neyghbour, hath fulfyllled the lawe. For these comādementes, Thou shalte not com̄ytte adulterie, Thou shalte not kyll, Thou shalt not steale, Thou shalte not beare false wytnes, Thou shalte not desyre, and suche other comādementes be all comp̄ysed in this sayinge, Thou shalt loue thy neyghbour as thy selfe, For if we loue our neyghbour as our selfe: than muste we vse our selfe towarde hym, as we wold that he shuld vse hym selfe towarde vs. that is to say, we must do for hym, as we of reason wyll, and desyre that he shulde do for vs, and desyre & wyshe towarde hym, as we of reason wold that he shulde desyre & wyshe towarde vs. This is the lawe of nature, this is the lawe of the gospell. And therfore let vs kepe these two comādementes: & than we shall kepe the hole lawe. for as saynt Paule sayth, The fulfyllinge of the lawe is loue and charitie.

**F**OURTHLY it is to be noted, that there be thre considerations, for the which all true christen men ought to employ theyr labour and diligence, to knowe these tenne comādementes. The fyrste consideration is, for that in these comāde-

mande-

Rom. 13.

Matth. 22.

maundementes god hath sufficiently declared vnto vs his wpll & pleasure, as wel what he wold haue vs to do, as what he wold haue vs not to do. The seconde consideration is, for that we may knowe hereby our infirmitie, synne, & damnation. For whan we loke earnestly vpon these cōmandementes of god, and consider what thynges god requireth of vs in them: we shall se our selves as in a myrrour or glasse, & shall easily perceyue, how farre we be from the true & perfite obseruynge of the same cōmandementes. and so we shall perceyue our owne defaultes, our owne myserie, noughtynes, & our owne damnable estate, as saynct Paule saythe, By the lawe of the commaundementes we may knowe our synnes. The thyrde consideration is, for that by these commaundementes, we may also attayn the knowlege of goddis mercy. For whan we pceyue, that of our selves we haue no strength, goodnes, or life eternall, but weakenes, synne, & euerlasting deth: than we may evidently se, how moche nede we haue of the mercy of god, and to haue a sauour & redemer to paye a raunsome for our synnes, & to delyuer vs from euerlastyng captiuitie, damnation, and dethe, due vnto vs for the same. And therfore saynct Paule sayth, The lawe was our schole master, conductour, and leader vnto Christe, that we might be iustified by fayth, that is to saye, by goddis mercy, whiche Christe obteyned for vs.

¶ FIFTLY it is to be noted, that although these lawes and cōmandementes of god, teache vs what is good, & what we shulde do to please god: yet they gyue not vnto vs strength and power to do the same: but all suche strengthe commeth of god, by his singular grace and gyfte. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Jesu Christe, what we shulde aske. For as these tenne commaundementes do teache vs, what is goddis wpll, so the Pater noster teacheth vs, that we shulde dayly and continually praye to the father of heuen, that it may please hym, to grue vs his helpe and

U.ii.

grace

*For the lawe  
was our schole  
master, conductour  
and leader vnto  
Christe, that we  
might be iustified  
by fayth, that is  
to saye, by goddis  
mercy, whiche  
Christe obteyned  
for vs.*

*Rom. 3. 20. By the  
lawe we are  
made manifest  
that we are  
sinners.*

*Gal. 3. 24. The lawe  
was our schole  
master, to bring  
vs to Christe,  
that we might  
be iustified by  
fayth.*



*for of p[er]son of ma[ri]a in co[m]m[un]e to p[er]one whiche is l[et]t[er] of m[ar]c[us] m[ar]t[ir] p[er]m[an]ent*


The interpretation of  
grace to do all his wyll, that is to say, to do all that is good,  
and eschewe that is yuell. For surely god commaundeth vs  
thynges, whiche we, of our selves can not do: bycause we  
myght lerne, what of hym we shulde aske. And therfore af-  
ter the declaration of these tenne cōmandementes in maner  
as is befoze expessed, we shall descende now vnto the decla-  
ration of the Pater noster.

*written and  
a sch[ol]ar of god  
a p[er]m[an]ent ysa m[ar]t[ir]  
l[et]t[er] of m[ar]c[us] m[ar]t[ir]  
et c[etera]*

HERE FOLOVVETH THE FOVRTH PARTE  
of this Treatise, conteynynge the exposition of the  
Pater noster, and the Ave Maria.

*we wyll yane g[od] p[er]son  
shall g[od] p[er]son  
p[er]son of g[od]*

The Pater noster deuided into seuen Petitions.

- 1  VR FATHER that art in heuen, thy name  
be halowed.
- 2 Thy kyngdome come vnto vs.
- 3 Thy wyll be done and fulfylled in erth, as it  
is in heuen.
- 4 Gyue vs, this daye our dayly b[e]ade.
- 5 And forgyue vs our trespasses as we forgyue theym that  
trespasse agaynst vs,
- 6 And leade vs not in to temptation.
- 7 But delyuer vs from the euyl. Amen.

The sense and interpretation of the fyrst Petition.

**O** GOD ALMYGHTY our moste dere heuenly father,  
whiche of thyne infinite beneuolence, and onely mercy  
hast taught, and commaunded vs, by thy onely and dere be-  
loued sonne Jesu Chryste, to beleue constantly: that for his  
sake, thou hast admytted vs into the nomb[er]e of thy chyl-  
dren, and made vs the veray enheritours of thy kyngdome.  
(where as in dede thou mightest, of iustice and good right,  
haue btterly renounced and refused vs for thy chyl[de]n, and  
haue ben a strypte and a greuous iudge agaynst vs sinners,  
for

*unmyghty god p[er]son  
p[er]son of g[od]  
a sch[ol]ar of god  
a p[er]m[an]ent ysa m[ar]t[ir]  
l[et]t[er] of m[ar]c[us] m[ar]t[ir]  
et c[etera]*

for asmoche as we haue so ofte, and so abhomyably offend-  
 ed, and transgressed thy godly & moste holy wyl, and haue  
 gyuen the so iuste occasion of displeasure agaynst vs) Lo  
 here we nowe thy chyldren, haupng conceiued in our hartes  
 ferme & stedfast trust of thy fatherly loue towarde vs, and  
 lamentyng in our hartes to se, how many wayes thy godly  
 name is dishonoured & blasphemed here in this vale of mi-  
 serie. we moste humbly, and euen from the rote, and botome  
 of our hartes beseeche & praye the, that thy name may be ha-  
 lowed, honoured, praised, and glorified, amonge vs here in  
 this worlde. Make (we beseeche the) that al wythcraftes, &  
 false charmes, may be utterly abolished amonge vs. Cause  
 all coniurations, by the which Satan, or other creatures be  
 enchaunted, to cesse by thy blessed name. Make that all false  
 fayth, by the whiche men eyther mistruste the, or put theyr  
 confidence in any other thing than in the: may be destroyed.  
 Make that all heresies and false doctrynes may banyshe a-  
 waye, and that thy worde may be trewly taught & set forth  
 vnto al the world, and that al infidels may receiue the same,  
 and be conuerted vnto the right catholike fayth. Make that  
 we be not deceiued by hipocrisie, or couerfaytyng of trouth,  
 of rightuousnes, or of holynes. Make that no man sweare in  
 vayne by thy name, or abuse thy name to lie, or to deceiue his  
 neyghbour. Kepe vs from pryde, and from the vayne ambi-  
 tion and desyre of worldly glorie and fame. Kepe vs from al  
 enuye, malyce, couetousnes, adulterie, gloteny, slouth, from  
 backbiting, and sclaundering, of our neighbours, and from  
 all other yuel and wicked thoughtes, and dedes, wherby thy  
 name may be dishonoured and blasphemed. Graunt vs that  
 in all peryls and daungers we may runne vnto the, as vnto  
 our onely refuge, and call vpon thy holy name. Graunt, that  
 in our good wordes and workes, we may onely please and  
 magnifie the. Kepe vs from the most damnable synne of vi-  
 kyndenes towarde the. Graunte, that we, whiche do alredy  
 professe thy ryght fayth, may styll continue in the same: and

in name & holy  
 word

3. commandment shall  
 be of thy word  
 in name

on folio 79 a  
 given in name  
 galatians



found  
of lib chyn

The interpretation of

may declare and expresse the same, as well in our outwarde conuersion, as in professynge the same with our mouth. Graunt, that by our good life and our good workes al other may be moued to good: and that by our yuell workes and synnes no man may take occasion to sclander thy name, or diminishe thy laude and prayse. kepe vs that we desyre no-thing, whiche shulde not retourne to the honour & prayse of thy name. And if we aske any suche thyng: here not our fo-lyshenes. Make that our life be suche, that we may be truely founde thy chyldren in dede, and that we shall not in vayne call the our father: but that in all thinges we may study and seke for the honour and glorie of thy name.

always pray continually

¶ FOR THE better & more ample declaration of this fyrst petition, we thinke it couenient, that al byshops & preachers shall instruct and teache the people, comytted vnto their spi-rituall charge, first, that our sauour Jesu Chyste, was the auctour and maker of the Pater noster. And that therfore lyke as he was of infinite wysedome and of infinite loue & chari-tye towardes vs: Euen so all chyستن men ought to thynke and beleue, that the same prayer is the moste excellent, and the moste sufficient & moste petyte of all others. And surely so it is in veray dede. For neither there is any thyng in this prayer superfluous, neyther there wanteth any petytion, suite, or request, whiche may be necessarie for our iourney and passage in this worlde, or for our furtherance to the at-taynyng of the lyfe and glorie euerlastynge.

¶ SECONDE, that euery good chyستن man may be assu- red to attayne his requestes, made in this prayer, if he shall enforce hym selfe, and applye his hole harte, and wyll to the wyll and grace of hym, vnto whom this prayer is made and also if he shall vtter and offre the sayd petitions inwardly with his harte, and with suche confidence and trust in god, as he requireth. For surely no prayer is thankful vnto god, but that, whiche spryngeth from the harte. And therfore the prophete

Psal 9. et  
psal. 118 et  
Psal. 137.  
et Pro 3.  
et Sapi. 8.  
Matth. 7.

To the Honorable Court in  
 the City of New York  
 Esai. 29. Hypocrite, 20  
 Marth. 15. I will send  
 forth a dragon, for the  
 earth, & he will devour  
 the most high, because  
 he hath lifted up his  
 head against the Lord of  
 Hosts. 6 words of  
 from the 4th. 22

Pfal. 70.  
et. 18.

FOVRTHLY, that like as this worde Father declareth the  
great beneuolence, mercy, & loue of god towarde vs: so it  
admonyssheth vs agayn of our due tie towarde hym, & how  
we be bounde to shewe agayne vnto hym our holl hearty loue,  
and



# The interpretation of

and our obedience, and redynes to fulfyll all his preceptes, and cōmaundementes with all gladnes and humilitie. And therfore who so euer presuineth to come to god with this prayer, and to call him Father, and yet hath not ful intent and purpose to vse him selfe in al thinges lyke a kynde & an obedient sonne: he commeth to hym as Judas came to Chyste with a kysse, pretending to be his frende and his seruant in callinge hym mayster, and yet he was in dede a traytour to hym, and a deedly ennemy. And for this consideration euery christen man, that entendeth to make this prayer, ought inwardly and throughtoutly to enserche & examyne hym selfe. And if he fynde in him selfe any notable crime, for the which he may be ashamed to cal god his father, let him accuse hym selfe therof to god, and recognise his vnworthynes, sayinge as the prodigall sonne sayd: Father I haue offended the, I am not worthy to be called thy sonne. And with entyere repentaunce, and with ferme purpose, & entent to amende his noughty lyfe, let hym lyfte vp his harte vnto his celestiaall father, And let hym call for his grace of reconciliation: and than let hym boldly saye this Pater noster.

Luc. 15.

**FIFTHLY** that in these wordes, Our father, is signified, that we ought to beleue, not onely that almighty god is the commune father of all christen people, and equally and indifferently regardeth the ryche and the poore, the fre & the bonde, the lord and the subiecte, but also that all christen people be Chistes owne bretherne, and the veray coenheritours and compartioners with hym in the kyngdome of heuen, and finally that all christen men be bretherne togyther, and haue all one father, whiche is god almyghty. And that therfore we ought not onely to be of one spiryte towarde our sayd father, and to employ & endeuour our selves to the vttermost to please hym, and to kepe his lawes and cōmaundementes: but we ought also eche to consent with other in perfyte loue and charitie, and eche to helpe and further other towarde our sayd enheritance in heuen, and finally in al our prayers to god

Ephc. 4.

¶ sibi videtur, videtur ne cadat  
et let hunc in thy... the seconde Petition.

omnis in... case or... of god... follow me at...

to god eche to compysse other, and to praye for other. lyke  
as in this Pater noster we be taught to saye, Our father grue  
vs our breade, forgyue vs our synnes, suffre vs not to fall in  
temptation, and deliuer vs from euill.

SIXTY by these wordes, whiche art in heuen, we be taught,  
that we ought to haue, not onely an inwarde desyre, and a  
great care & study to come to that place, where our heuently  
father is: but also an inwarde sorowe and grieve, that we be  
so longe kepte from the presence of our heuently father, and be  
subject here vnto so manyfolde cures & thoughtes, to so ma-  
ny troubles & miserie, and to so many, & so greuous perils &  
daungers of the worlde, of synne, and of the dyuell. For lyke  
as a louing childe is euer desirous to be where his father is,  
and if his father shall departe to any place, he woll lament  
and be sorow, ones he may go with hym, and in his absence  
he woll mourne, and at his retourne he woll be ioyfull: euen  
so ought we desyre euer to be with our heuently father. And to  
se that our conuersation be al withdrawn from the worlde,  
the flesshe, and the dyuell, and be set in heuen and heuently  
thynges, as saynct Paule sayth. And we ought continually  
to wayle, and lament, bycause we be not with our heuently fa-  
ther, saying with the prophete, wofull am I, that my dwel-  
lynge vpon the erth is so moche prolonged.

Ephie .4.  
Philip. 3.  
Psal. 119.

The sense and interpretation of the seconde Petition.

GOD ALMIGHTY, our moste mercyfull father, we  
thy wretched chyldren moste humbly beseeche and praye  
the, helpe vs by thy grace, not onely that we may attayne and  
come to thy kyngdome in heuen after this mortall lyfe: but  
also that in this present lyfe, we may be deliuered from the  
kyngdome and power of the dyuell and synne. and that we  
may lyue vnder thy dominion and kyngdome, whiche is the  
kyngdome of innocencie and grace. we confesse and know-  
lege our folye, our blyndenes, yea and our extreme vnkyn-  
nes

¶

nes

ab... vult... vult... vult...



The interpretation of  
nes towarde the our most merciful father, in that we haue  
so wyllyngly and gladly forsaken the so myghty and so gra-  
cious a kyng, and haue gyuen our selves to serue the diuell,  
whiche hath euer hated vs, and lyke a moste cruell and wic-  
ked tyranne hath euer vexed and troubled vs, noz neuer goth  
about any other thyng, but to destroy vs: where as thou our  
mercifull father hast created and made vs, when we were  
nothyng, hast redeemed vs, whan we were damned, and hast  
ordayned euerlastyng lyfe for vs, whan for oure synnes we  
shulde haue ben iudged to euerlastyng deathe. And therfore  
consyderyng now this our owne madness & ingratitude, and  
being werie of this miserable chryaldome, and bondage, whi-  
che we susteyne vnder this kyngdome of the dyuell & synne:  
help vs (we pray the) most dere father, & we may escape from  
out of this most wretched chryaldom & captiuite, and that we  
may be subiect vnto thy kyngdome. Gyue vs before al thin-  
ges true & constant faith in the, & in thy sonne Iesu Chrust, &  
in the holy gost. Giue vs pure loue & charitie towarde the  
& all men. Kepe vs from infidelitie, desperation, and malice,  
whiche myghte be the cause of our destruction. Delyuer vs  
from dissensions, couetousnes, lecherie, and al euyl desires &  
lustes of synne. Make the vertue of thy kyngedome soo to  
come, and to reigne within vs, that all our harte mynd, and  
wyttes, with all our strength inwarde and outwarde, maye  
suffre them selfe to be ruled by the, to serue the, to obserue thy  
comandementes and thy wyl, not them selfe, the flesche, the  
worlde, or the dyuel. Make, that thy kyngdome ones in vs  
begonne, may be daily encreased, and go forward more and  
more. Suffre not the subtile and secreete hate or slouth, whi-  
che we haue to goodnes, to rule so in vs: that it shal cause vs  
to loke backe agayne, and to fall into synne. Gyue vs a sta-  
ble purpose and strength, not only to begynne the lyfe of in-  
nocence in thy kyngedome: but also to procede earnestly in  
it, and to performe it. Lighten oure eien, lesse we slepe or be  
wery in good lyfe ones begonne: and so suffre our enemy,

to brynge vs agayn vnder his power. Graunt that we may continue in goodnes : and that after this kyngedome, whiche is begonne in this lyfe, we maye come to thy heuenlye kyngedome, whiche endureth euer.

¶ FOR THE better vnderstandynge of this seconde petition, we thinke it conuenient, that al byshops and preachers shall instructe and teache the people, comyncted vnto their spirituall charge, that this seconde petition is very necessa-  
rie. for no doubtte our aunciente enemie the dyuell, gothe aboute continually by all craft and meanes to deceyue vs, and to brynge vs vnder his power and dominion. And surely so longe as pride or disobedience reigneth in vs, so longe as ire, enuy, wrathe, or couetousnes reigneth in vs, so longe as slouth, glottony, lecherie, or any kynde of synne reigneth in vs : so longe we be vnder the dominion and kyngedome of the dyuell. for the dyuell (vndoutedly) is kyng euer all the children of pride, that is to saye, ouer al them, that be sinners, rebelles, and disobedient vnto god. And forasmuch as it is not in our powers to deliuer our selves from vnder this tyranny of the dyuel, but onely by goddis helpe (for our perdition and vndoinge is of our selves, but our helpe and saluation is onely of god, as sayth the prophete *Osee*) therefore is it very necessarie for all true chysten people, to make this petition incessantly vnto our heauenlye father, and to beseeche hym, accordynge to this doctryne of Christ, that by his grace and helpe, we maye escape the domynion and power of the dyuelle, and that we maye be made subiecte vnto his heauenly kyngdome.

*Osee. 13*

*The sense and interpretation of the thyrde Petition.*

FATHER graunte vs we beseeche the, that lyke as thy holy Angels and Sayntes in heuen in whom thou reygnest partitely a holy, do neuer cesse, ne shall cesse to glorify the,  
A.ii.



The interpretation of  
 the, and prayse the, and to fulfyll thy wyl and pleasure in all  
 thynges, and that moſte redy and gladly, without any ma-  
 ner of grutchynge oꝝ reſiſtynge theſe vnto, knowynge cer-  
 tainly and clerely, that thy wyl is alwaye beſt: Euen ſo we  
 thy chyldren here on erth, may dayly and continually prayſe  
 the, by our holy conuerſation in good woꝝkes, & good lyfe,  
 and that we may from tyme to tyme ſo mortifie our owne  
 carnall affections and puel deſyres, and ſo renounce and de-  
 nyne our owne corrupte and ſynfull appetite, and wyl, that  
 we may be euer redy lyke louynge chyldren, humbly, lowly,  
 and obediently to approue allowe and accompliſhe thy wyl  
 in all thynges, and to ſubmytte our ſelfe with all our harte  
 vnto the ſame. And to knowlege, that what ſo euer is thy  
 wyl, the ſame is moſte perſyte, moſte iuſte, moſte holy, and  
 moſte expedient foꝝ the welth and helth of our ſoules. Gyue  
 vs true & ſtable pacience, when our wyl is letten & broken.  
 Graunt vs, that whan any man ſpeaketh oꝝ doth any thyng  
 contrary to our wyl, that therfoꝝ we be not out of pacience,  
 neyther curſe oꝝ murmur. Graunt, that we ſeke not venge-  
 aunce agaynſt our aduerſaries, oꝝ them, whiche let our wyl:  
 but that we may ſaye well of them, and do good to theym.  
 Endue vs with thy grace, that we may gladly ſuffre all diſ-  
 eaſes, pouertie, deſpiſynges, perſecutions, and aduerſities,  
 knowynge that it is thy wyl, that we ſhulde crucifie, and  
 mortifie our wylles. Make vs, that we impute not to the  
 dyuel oꝝ puel men, when any aduerſitie chaunceth vnto vs:  
 but that we may attribute all vnto thy godly wyl, and gyue  
 the thanks therfoꝝ, whiche doeth oꝝdeyne all ſuche thinges  
 foꝝ our weale and benefyte. Gyue vs grace, that when ſo  
 euer it ſhall pleaſe the to call vs out of this tranſytoꝝie lyfe,  
 we may be wyllynge to dye, and that foꝝ thy wyl, we may  
 take our deathe gladly: ſo that by feare oꝝ infirmitie, we be  
 not made diſobediēt vnto the. Make, that all our membzres,  
 eyes, tongue, harte, hande, and feete, be not ſuffered to fo-  
 lowe theyꝝ deſyres: but that all may be bleſed to thy wyl and  
 pleaſure.

pleasure. Gyue vs grace, that we maliciously reioyse not in their troubles, whiche haue resisted our wyl, or haue hurted vs: nor that we be enuiously soꝝ, when they prosper, & haue welfare. And finally that we may be contented & pleased with all thyng, that is thy wyl.

¶ FOR THE better vnderstandyng of this thyrd petition we thinke it conuenient, that all bysshopes and preachers, shall instructe & teache the people, comitted vnto their spirituall charge, howe that by the occasion, and euer syth the disobedience & synne of our fyrst father Adam: the wyl of man hath ben so corrupted with originall synne, that we be al vtterly enclyned to disobey the wyl & preceptes of god, and so to loue our selves, & our owne wylles, that without a special grace and a spngular inspiration of god, we can not hartely loue nether god nor man, but in respecte to our selves, as we may haue benefyte and comoditie by them.

Item that we haue this corruption in our nature, and this inordinate loue of our selves from Adam, as it were by inheritance: and that it gothe from one to an other, from the fathers & mothers vnto the chyldren, as soone as they be conceived within theyr mothers wombes. For as the chyldren take of their parentes, their originall and natural qualities and conditions: euen so they receyue with the same this original corruption of nature, which cometh by original synne. And though the parentes be neuer so cleane purged & pardoned of their originall synne, by baptisme, and by the grace and mercy of god, and be drawen vp from the loue of theyr selves, and of these worldly thynges vnto the pure loue of god: yet neuerthelesse the chyldren of them begotten, be conceived and borne in originall synne and corruption, louyng them selves better than god or man. lyke as corne, though it be neuer so cleane wynnowed and purged from chaffe, yet if it be sowen, the yonge sede is full of chaffe agayn, vntyl it be wynnowed & made cleane: Euen so be the chyldren borne



The interpretation of  
full of chaffe and corruption of originall synne, vntyll that  
by baptisme in the blood of our sauiour Iesu Churste they  
be washed and purged, as their parentes were.

Item that so longe as we be in this mortall lyfe, we shall  
neuer be so cleane purged from this concupiscence, and this  
inordinate loue of our selfe, and of this worlde, & of worldly  
thynges and pleasures: but some rote woll euer remayne of  
this corrupt webe. whiche (if the grace of god helpe vs not,  
and we also applie not all our forces to mortifie & ouercome  
the same) no doubtte woll so ouergrowe the hole gardeyne  
of our harte, that there shall be lefte no good herbe thetin,  
but it shall be so ouergrowen with the loue of our selfe and  
of this worlde that the loue of god and our neyghbour shall  
continually decay from tyme to tyme, and at lengthe it shall  
growe, not only to a negligence and a small regardyng: but  
also vnto an vtter contempte bothe of god & of our neygh-  
bour, and than we shall appertayn holly vnto the cite of the  
dyuel. for as saynt Augustyn saith. There be in this worlde  
two citie, the one buylded by god, in the which he reigneth  
as a moste gracious lord & king: Thother is buylded by the  
dyuel, wherin the dyuel reigneth as a most merclesse & cruel  
tyrannie. The cite of god consisteth, & is inhabited of them,  
which loue god so moche, that for to accomplishe his wyl &  
comandementes they be content to refuse their owne willes  
and pleasures. The cite of the dyuell hath inhabitantes all  
suche as loue them selves so moche, that (for to haue theyr  
owne willes & pleasures here in this worlde) they care not of  
lytle regarde the wyl, pleasure, & comandementes of god.  
And therfore surely we haue great nede continually to pray  
(accoordinge to Christis doctrine in this thynde petition) for  
ayde vnto our heuently father, that beinge thus clothed and  
encombred with this corruptible fleshe here in this worlde  
(whiche dulleth & draweth downe mans mynde, as the wyse  
man saith) It may please hym to graunt vs the grace, that so  
longe as we lyue here, we may fulfil his wyl in al thynges,  
and

the fourth Petition.

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and not our owne, & so to haue a dwelling place in his citie. And contrary, that the dyuell may neuer haue power to take vs, and to bynne vs vnto his citie and possession.

The sense and interpretation of the fourth Petition.

**O**VER HEVENLY father we beseeche the, giue vs this daye our dayly breade. Gyue vs meate, drynke, and clothynge for our bodie. Sende vs encrease of co:ne, fruite, and catall. Gyue vs helthe and strength, rest, and peace, that we may leade a peaceable and a quiete lyfe in all godlynnes, & honestie. Graunte vs good successe in all our busynes, and helpe in aduersitie and peryll. Graunt vs, we beseeche the, all thynges conuenient for our necessitie in this temporall lyfe. And to them, to whom thou doest vouchesafe to gyue more then their owne portio necessarie for their vocatio, & degree: gyue thy grace, that they may be thy diligent & true dispensatours and stewardes, to distribute that they haue (ouer & aboue that is necessarie, considering their estate and degree) to them that haue nede of it. For so (good lord) thou doest provide for thy poore people, that haue nothyng: by them whiche haue of thy gyfte sufficient to relieue them selfe and other. And gyue also thy grace to vs, that we haue not to moche sollicitude and care for these transitorye and vnstable thynges: but that our hartes may be fixed in thynges, which be eternall, and in thy kyngdom, whiche is euerlastyng. And yet more ouer (good lord) not onely gyue vs our necessities: but also conserue that, thou doest gyue vs, and cause that it may come to our vse, & by vs to the poore people, for whom by vs thou hast prouided. Gyue vs grace, that we may be fedde and nourished with all the lyfe of Chyste, that is to say, bothe his wordes, and workes, And that they may be to vs an effectuall example & spectacle of all vertues. Graunte that all they, that preache thy worde, may profitably & godly preache the, & thy sonne Iesu Chyste through all the worlde.

And



The interpretation of

And that all we, whiche here thy worde preached, may so be fedde therewith, that not only we may outwardly receyue the same: but also digest it within our hartes, and that it may so worke and fede euery parte of vs, that it may appere in all the actes and dedes of our lyfe. Graunt, that the holy sacrament of the altare, whiche is the breade of lyfe, and the be- ray fleshe and blode of thy sonne Iesu Christ, may be pure- ly ministred and distributed to the comforte and benefyte of all vs thy people: and that we also may receyue the same with a ryght fayth and persyte charitie, at all tymes, when we ought to receyue the same. and specially agaynste our death, and departynge out of this worlde, so that we may be than spiritually fedde with the same to our saluation, & ther- by enioye the lyfe euerlastyng. Gue vs an inwarde hungre and thyrste to haue thy worde, and the ryghtuous lypynge, taught in the same. Graunt this also mercyfull father, that all false doctrines, contrary to thy worde, whiche fedeth not, but poysoneth, and killeth the soule, may be vtterly extincte and cast awaye out of thy churche, so that we may be fedde as well with the true doctrine of thy worde, as with al other thynges necessary for vs in this lyfe.

¶ FOR THE better vnderstanding of this fourth petition, we thynke it conuenient, that all bysshops & preachers shall instructe and teache the people, committed vnto theyr spiri- tuall charge, fyrste, howe that our lord teacheth vs not in this petition to aske any superfluous thynges, or thynges of pleasure or delyte, but onely thynges sufficient. And therfore he byddeth vs onely aske breade, wherein is not ment super- fluous riches, or great substance, or habundance of thynges aboue our estate and condition: but suche thynges onely as be necessary and sufficient for euery man in his degree. And that this is the meanyng of this worde, saynt Paule decla- reth at good lengthe, where he sayth, we haue brought no- thyng into this worlde, ne shall take any thyng with vs, whan

whan we shal departe hense. And therfore if we haue meate and drinke & cloth, that is to say, thynges sufficient, we ought to holde our selfe content. For they, that set theyr myndes of ryches, and woll haue superfluities, more than nedeth, or is expedient to their vocation: they fall into dangerous temptations, and into the snares of the dyuel, and into many and vnprofitable and noysome desires, whiche drawne men into perdition, and euertlastyng damnation. For the sprynge and rote of all euyls is suche superfluous desyre. The wyse man also makynge his suite to our lord sayth, *Give me neyther pouertie ne excesse, but only thynges sufficient for my liuing,* least that hauing to moche I be prouoked to denye god, and to forgete who is the lord: and on thother syde, least that by pouertie constrained, I fall vnto thefte, and forswear the name of my god. These two wyse men, the one of the olde, and thother of the newe testament, agree with the lesson of our sauour. Bothe aske breade, that is thynges necessarie, and bothe refuse and renounce superfluities, as thynges vnprofitable, daungerous, and noysome.

Prouer. 3.

¶ SECONDE, that in these wordes of our sauour Iesu Christe, be reprobued all those persones, whiche eate not theyr owne breade, but deuoureth other mens breade. Of whiche sorte be all those, whiche lyue of rauen and spoyle, of theft, of extorcion, of craft, and deceite. Item all they, whiche neyther labour with their handes, nor otherwise apply their studie, industrie, and diligence to some thyng, whiche is good and beneficiall in the comune weale, and to the honour of god, but lyue in ease, reeste, ydelnes, and wanton pleasures, without downe or caringe for any suche thyng.

Item all they, whiche being called in this world, vnto any coume, office, or auctoritie, do abuse the same, and do not employ them selfe accordyng to their vocation.

¶ THIRDLY that although we be bounde by labour, or other lausfull meanes to prouyde for our selves from tyme to tyme a sufficient lyuynge: yet we must surely beleue, & trust,

Y that



# The interpretation of

that our father in heuen prouydeth for vs also, and that all our owne prouysion, and industry is in vayne, without his prouision. For it is he that gyueth vnto vs, and taketh from vs, at his pleasure more or lesse. Therfore not withstanding all our owne labour, industrie, and diligence: yet we must thanke hym for all that we haue. of hym must we hange. in hym must we caste our hole hope and trust, that he shal send vs sufficient, and in no wyse mistruste hym. For if he prouyde sufficiently for al fyshes and byrdes, and other creatures, whiche labour not for theyr lyuynge as we doo: howe moche more ought we, beinge his owne chylderne, and also vslynge all labour and diligence to get our liuynge, to trust that our father, whiche hath all thynges in his disposition, wyll se vnto vs, that we shal lacke nothyng necessarye. And as the husbande man tylleth and soweth his grounde, wedeth it, and kepeth it from destroyng, and yet he prayeth to god for thencrese, and putteth all his truste in him to send hym more or lesse at his pleasure: Euen so besydes our owne diligence, policie, labour, & trauaile, we must also pray daily to god, to send vs sufficient. and we must take thankfully at his handes all that is sente. and be no further carefull, but put our hole confidence and truste in hym. For our saupour Christe saythe in the gospels, I say to you, be not careful for your lyuynge, what you shal cate, ne what clothes you shal weare. Is not lyfe better than your meate, and your body better than your clothing? Loke vpon the birdes of the aire, they so we not, they reape not, they byynge nothyng into the barn: but your heuenly father feedeth them. Be not you of more pryncce then they? Loke vpon the lillies in the fielde, they labour not, they spyne not, and yet I tell you, that Salomon in all his preciousse and royall apparayl was not so clothed as one of them. Therfore care you not for these thynges. Leauethis care to them, that knowe not god. Your heuenly father knoweth, that you haue nede of all these thynges, but seeke you fyrste the kyngedome of god, and his ryghteousnes:

Matt. 6.

nes: and than god shall caste all these thynges vnto you.

These be the wordes of Christ, full of good and comfortable lessons, that we shulde not care, ne let our hartes to moche vpon these worldly thynges: ne care so muche for to morowe, that we shall seme to mistruste our lord. And that we shulde sequester this care frome vs, and seeke for the kyngdome of god, and employe our selves holly, to the gettinge therof: and than he maketh a comfortable promise, that we shall not lacke thynges necessary for vs. And although our lord hath so prouided for some, that they haue all redy sufficient and plentie for many days or yeres: yet that not withstandinge they ought to make this petition to god, and say, *Giue vs this daye our dayly breade.* For asmoche as their substance (though it be neuer so great) like as it coulde not haue ben gotten without god hadde sent it: soo it canne not prospere and continue, except god preserve it. For howe many great ryche menne haue we knowen sodeinly made poore, some by fyre, some by water, some by theft, some by excheate, & many other wayes: was not Job the one day, the rycheest man that was in al the Estlande: and the morowe after had utterly nothyng? It is therefore as nedefull to praye our lord to preserve that, he hath giuen vs: as to praye hym to giue it. For if he giue it, and doo not preserve it: we shall haue no vse of it.

FOURTHLY that by this breade, whiche our sauyour teacherhe vs to aske in this petition, is principally ment the worde of god, whiche is the spiritual breade, that fedeth the soule. For as the body is nourysht, brought vp, groweth, and fedeth with breade and meate: so nedeth the soule euen from our youth to be nourished & brought vp with the word of god, and to be fedde daily with it. And lyke as the bodye woll faynte and decay, if it be not from tyme to tyme releued & refreshed with bodily sustynance, euen so the soule wareth feble and weake towarde god, onles the same be continually cherished, refreshed, and kepte vp with the word of god,



The interpretation of

*Matth. 4.*  
*for the same purpose*  
*and for the same purpose*  
 accordynge to the saying of Chyriste. A man liueth not with meate onely, but by euerye worde that procedeth frome the mouthe of god. And surely there is no other thyng that can fede and comforte the soule, but only this bread of the worde of god. For if we haue aduersitie in this worlde, as pouertie, sycknes, imprisonment, and suche other myseryes, where shuld we seke for comfort, but at goddis wordis: if we think our selfe so holy, that we be without synne, where shulde we fynde a glasse to see our synnes in, but in the worde of god: If we be so full of synnes, that we be lyke to fall into desperation, where canne we haue comforte, and lerne to knowe the mercy of god, but only in goddis worde: where shall we haue armure to fyghte against our thre great ennemyes, the world, the flesh, and the dyuel, where shal we haue strength and power to withstande them, but onely as Chyriste dyd in and by the worde of god: And synally if we haue any manner of sycknes or disease, in our sowles, what medycine or remedy can we haue, but onely the worde of god: So that the worde of god is the very bread of the soule. And therefore as well for this bread of the soule, as also for the bread and daily sustenance of the body, our salupour Chyriste teacheth vs to pray in this fourthe petition.

*The sense and interpretation of the fift Petition.*

**O**UR HEAVENLY father, loo we wretched synners, knowlegynge and confessynge vnto the our moste mercifull father, the greate and manyfolde synnes, wherewith our conscience is continually combyred, and hauinge none other refuge, but vnto thy mercy, we moste humbly beseeche the, comfort our conscience bothe nowe, and in the howre of our deathe, whiche is nowe abashed and ashamed to loke vpon our synne and iniquitie, and than also shall be more ashamed and afrayde, remembryng thy harde & strait iudgement, which shal than be at hand. Gyue vs thy peace in our hartes,

hartes, that we to our comfort may loke for thy iudgement. Entre not into iudgement againste vs with the straitte extremitie of thy iustice. for in thy syghte no man shall be founde innocent or rightuous, but manyfolde ways to haue liued against the. Gyue vs grace dere father, not to stycke, stay, or groude our selves in our own good workes, or deseruinges: but to giue and submit our selves plainly and faithfully, to thine infinite and incomparable mercy. Helpe and comforte all mens conscience, whiche in popite of death, or in any suche other temptation are vexed with desperation. Forgyue bothe them, and vs, our offences, comforte vs, refresh the vs, and be reconciled vnto vs. Judge vs not after the accusation of the dyuell, and our wretched consciences, neyther here the voyce of our ennemies, whiche accuse vs day and night before the. But lyke as we forgyue them hartely which trespasse agaynste vs: Euen so we beseeche the forgyue vs the manyfolde synnes, wherby from our youth we haue prouoked thy displeasure, and wyathe agaynste vs, and dayly doo prouoke it, by doyng that is puell, and ompttynge that is good, And so washe our synnes dayly more & more, through the bloude of thy sonne and our sauour Jesu Chryste. And forasmuche as it is al repugnant, & contrary vnto our fraile and corrupte nature, to loue them, whiche hate vs, or to forgyue them (without reuengynge) whiche do hurt or effende vs: gyue vs (we beseeche the) this heuenly grace, and make thou our hartes so meke and gentyll, that we maye gladly and vnfaynedly forgyue them, whiche haue hated or hurted vs in worde or in dede, and that we maye behaue our selfe vnto all men, frendes and foes, with such mercy, gentylnes, and kyndenes: as we wolde desyre not onely that they, but also that thou, good lord, shuldest vse vnto vs. For we can not otherwyle truste or loke for any forgyuenes or remission of our trespases at thy handes: oneles we shal, according to thy commaundement, forgyue all them that haue trespassed in any wyse ageynst vs.



## The interpretation of

**F**OR THE better vnderstandinge of this fyfte petition, we thynke it conuenient, that all bysshops & preachers shall instructe and reache the people, committed vnto theyr spiri-  
tuall charge, that no man ought to gloze in hym selfe, as  
though he were innocent, and without synne: but rather that  
euery good churche man (without exception) ought to know-  
lege hym selfe to be a synner, & that he hath nede to aske for-  
gyuenes of god for his synnes, & to require hym of his mer-  
cy. For doubtles he dayly commytteth synne, whiche is com-  
maunded dayly to aske remission of his synnes. And saynt  
Iohn sayth in his epistle, If we saye, that we be without  
synne, we deceyue our selves, and trowth is not in vs.

1. Iohn. 1.

**S**ECONDE that god wol not forgyue vs our synnes, but  
vpon condicion, that we shall lykewyse forgyue all theym,  
whiche trespasse agaynst vs: and that not in tongue onely,  
but also in our hartes. And that this is a certayne sure lawe  
and decree of god, Churche declareth in sondry places of the  
gospell. For fyrst by expresse wordes Churche saythe, If you  
forgyue men theyr offences done agaynst you: your heuenly  
father woll forgyue you your offences. And if you woll not  
forgyue them that offende you: be you assured, your father  
woll not forgyue you your offences. And in an other place  
whan Peter came to our lord, and demanded of hym, how  
ofte he shuld forgyue his brother, whiche had offended hym,  
and whether it were not sufficient to forgyue hym seven ty-  
mes: Our lord answered hym and sayd, I tell the Peter,  
that thou oughtest to forgyue hym, not onely seven tymes,  
but seuentie tymes seven tymes, meanyng therby that from  
tyme to tyme, we must continually forgyue our brother, or  
neyghbour, although he trespasse agaynst vs neuer so often.

Matth. 6.

Matth. 18.

Matth. 18.

And Churche also declareth the same by a Parable. There  
was (sayth Churche) a kynge, whiche callynge his seruantes  
vnto an accompte, and fynding that one of them shuld owe  
vnto hym the somme of .x. M. talentes: bycause he had it not  
to paye, commaunded that the sayd dettour, his wyfe, and his  
chylde,

chyl dren, and all that he had shulde be solde. But whan this dettoure came vnto the kynge, and prayed hym on his knees, to haue pacience with hym, promysynge hym to paye all: the kynge had pitie of hym, and forgaue hym the hole dette. It fortuneth afterwarde, that this man, beinge thus acquitted, mette with an other of his felowes, that ought hym but an hundred pence, and with violence almoste strangled hym, & sayd to hym, Paye me my money. And the sayd seruant his felowe fell vpon his knees, & prayde hym to haue pacience, promysynge to pay all. al be it he wolde not, but cast hym into prison, vntil al was payde. And whan the rest of his felowes seing this crueltie, had tolde the king therof: the king forthwith sent for this cruell felowe, and sayd to hym, O wycked man, I forgaue the thy hole dette, at thy suite & request: It shulde therfore haue becomed the, to haue shewed lyke compassion to thy felowe, as I had shewed to the. And the kyng beinge soze displeased with this crueltie, commytted hym to tourmentours, that shuld roughly & straitly handel hym in prison, tyll he had payde the hole dette. Vpon this parable Christe inferreth, and sayth, Euen so shall your heuenly father do with you, if you woll not forgyue euery one of you his brother, euen from the harte.

Thus it appereth playnly, that if we woll be forgyuen, if we woll escape euerlastynge damnation: we must hartily forgyue those, whiche haue trespassed and offended against vs. No man can offende vs so moche, as we offende god: and yet he is alwaye redy to forgyue vs. What ingratitude is it than, what hardnes of harte, what cruelnes is in vs, if we for his sake woll not forgyue one an other? There is none offence great, that man dothe to man: if it be compared to our offences agaynst god. And therfore we may be well accompted to haue lytell respecte and consideration vnto our owne benefyte, if we woll not remytte and forgyue small faultes, done vnto vs, that we may haue pardon and forgiuenes of so many thousandes of great offences, which we haue



### The interpretation of

haue comytted agaynst god. And if any peraduenture woll thinke it to be a harde thyng, to suffre and forgyue his ennemie, which in worde and dede hath done hym many displeasures: let hym consyder agayne, howe many harde stormes our sauour Christ suffred and abode for vs. What were we whan he gaue his moste precious lyfe and blode for vs: but horrible synners, and his ennemyes? Howe mekely toke he for our sake all rebukes, mockes, byndyng, beatyng, crownyng with thorne, and the moste opprobrious deathe: why do we bothe vs to be christen men, if we care not for Christ, of whom we be so named, if we endeuoure not our selfe to take example at hym? We be not worthy to haue the name of the membes: if we folowe not the heed. And if any woll say, that his ennemie is not worthy to be forgyuen: let hym consider, and thynke, that no more is he worthy to haue forgyuenes of god. And by what equitie or iustice can we requyre, that god shuld be mercyfull vnto vs, if we woll shewe no mercy, but extremyte vnto our neyghbour and brother? Is it a great matter for one synner to forgyue an other, seeinge that Christ forgaue them that crucified hym? And although thy ennemie be not worthy to be forgyuen: yet we be worthy to forgyue. And Christ is worthy, that for his sake we shuld forgyue. But surely it is aboue our frayle and corrupte nature, to loue our ennemyes, that do hate vs, and to forgyue them that do hurte and offende vs. Thus to do is a greater grace than can come of our selves. Therefore our sauour Christ teacheth vs to aske this heuently gyfte of our heuently father, that we may forgyue our ennemies, and that he woll forgyue vs our trespasses, euen so as we forgyue them, that trespasse agaynst vs.

¶ THIRDLY, that to forgyue our brother his defaulte, is to praye to our lord, that he woll forgyue hym, and woll not impute his offence to hym: and, to wyshe to hym the same grace & glorie, that we desyre vnto our selves, and in no case to anoye hym, but whan occasion shall come, to helpe hym,  
as we

as we be bounde to helpe our chrysten brother.

**F**OURTHLY that none ennemy can wishe oꝛ desire more hurte vnto vs, than we desyre vnto our owne selves, whan we offre vnto god this fyfte petition: if we woll not remytte and forgyue our displeasure vnto them, whiche offende vs. foꝛ what ennemy was euer so malicious, oꝛ so farre from al grace & humanitie, that wolde desyre & dayly pray to god, to sende vnto his ennemy eternal dainnation, & that god shuld withdraue his mercy from hym foꝛ euer. And surely in this petition we aske continually these thynges of god, foꝛ our selves, if we woll be mercyles towarde our enemies, & wol not forgyue them their trespasses. foꝛ none other wise we do aske forgiuenes of god, but vpon this cōdition, that we shall forgyue them, whiche trespasse agaynst vs. And in case we do not fulfyll this condition: than we pray vnto god, that he shall neuer shewe mercy vnto vs, noꝛ neuer forgyue vs our synnes, but suffre vs to be dampned perpetually.

*The sense and interpretation of the sixte Petition.*

**O**UR HEVENLY father, lo we here thy moste vnwoꝛthy and miserable chyldren, felynge & considering the great and violent assaultes, wherby not onely the dyuell and his wycked spirites, but also our owne flesshe and concupiscence continually do tempte and prouoke vs to breake and violate thy most holy wyll & cōmandementes. and considering also our owne ignorance, and fraylenes, and howe weake and vnhabyle we be to resyst so myghty and so crafty enemies, without thy heuenly grace, and helpe: we moste humbly beseeche the our moste dere father, helpe vs, succour vs, and defende vs in all temptations of the dyuell, and of our owne concupiscence, and suffre vs not to be vanquished oꝛ ouerthrowen by them. Endue vs so with thy grace, that we may withstande the desyres of the flesshe. Make, that we may resyst and fyght agaynst all temptation, whiche procedeth



The interpretation of  
dethe of superfluitie of meate and drynke, slepe, slouth, or  
idelines: And that by temperance in diet, by fasting, watche  
and labour, we may be able to subdue the same, and be mete,  
and apte to all good workes. Make that we maye overcome  
the puelle desires of lechery, with all affections and instiga-  
tions therof. kepe vs, that the false subtiltie of this world,  
and the vayne intisementes of the same, byng vs, not to fo-  
lowe it, kepe vs, that we be not drawen by the puels and ad-  
uersities of this worlde, to impaciencie, auengement, wrath,  
or suche other vices. And that we maye not to moche esteeme  
the thynges, that belong to the world, nor inordinately loue  
them: but that we maye renounce the same, accordynge as  
we haue promysed in our baptisme: And that we maye con-  
tynue in that same promise, gopnge forwarde therein dayly  
more and more. kepe vs from the intisementes of the diuel,  
that we consent not to any of his temptations or psuasions.  
kepe vs, that he by no suggestion byng vs from the ryght  
fayth, neyther cause vs to fall into desperation, nowe, nor in  
the poynte of deathe. Put thy helpynge hande, heuenly fa-  
ther, to them that fyght and labour agaynst these harde and  
manysolde temptations. Loke moste deare father vpon vs  
thy chyldren, whiche, in this most tempestuous & troublous  
see of this worlde, be tossed on euery side with the most peril-  
louse waues of temptation, and be compassed aboute bothe  
within and without with moste dredeful and cruel enemies.  
Defende vs, we beseeche the of thy infinite goodnes, and for  
thy sonne Jesu Christis sake, from al these enemies & daun-  
gers: And giue vs thy grace & helpe, that they neuer tempte  
vs further, nor haue greater power ouer vs, thā we shall be  
able to beare, resist, & sustein. and þ they may neuer overcome  
vs, but that we may euer haue the ouer hande vpon them.

¶ FOR THE more playne declaration of the sxtt petiti-  
on, we thinke it conuenient, that all byshops and preachers  
shall instructe and teache the people, commytted vnto them  
spiritu-

spirituall charge, fyrste that there be two maner of temptations, wherof one cometh and is sent vnto vs by god, who suffereth those that be his, neuer to be without temptation, by one meanes or other, for they: probation & trial: albe it he so assisteth & aideth them in al such temptations, that he turneth all at the ende vnto their profite and benefitte. For as the wise man sayth, Lyke as the ouen trieth the potters vessel, so dothe temptation of trouble trie the ryghtuouse man. And with this maner of temptation, god tempted sondrye wyse our holy father Abraam, He tempted also Job with extreme pouertie, horrible sykenes, & sodayn deth of his children. And dayly he tempteth & proueth al his chosen & elect chyldren, whom he loueth. The other maner of temptation cometh chiefly of the dyuell, whiche lyke a furious, and a wodde lpon runneth and rageth aboute perpetually, seking how he may deuoure vs. And secondly it cometh also of our owne concupiscence, which continually inclineth and stireth vs vnto al euyl, as saynt James saith, Euery man is tempted, ledde, and intyced by his own concupiscence. This concupiscence is an inclination, and prouitie, or redines, and in maner a violente disposition of our owne corrupte nature, to fall into all kynd of synnes, which after the fall of Adam, all mankynde hath naturally grafted in them: soo that it is borne and groweth, and shall dye with vs, and not before. There is no man so mortified, so sequestred from the world, ne so rauished in spirite, in deuotion, or in contemplation: but that this concupiscence is in him. Howe be it, it reigneth onely in them, that yelde vnto it. It wol neuer cesse, but one way or other it woll euer assaulte vs. And if we do not fight with it, and resiste it continually: it woll ouercome vs, and brynge vs into bondage. So that betwene the dyuelle, and this our concupiscence, all vyce and synnes be engendred: lyke as betwene man and womanne children be engendred. Accordynge to the sayenge of saint James, where he sayth: Concupiscence, when she doth conceiue, she bryngeth forth

Ecc. 27.

1. Petr. 5.

Iaco. 1.

Z. II.

Synne

Iacob. 1.



Pro. 18.

### The interpretation of

synne, and that of all sortes: that is to say, fyrste actes and dedes, contrary to the lawes of god, and after that vse and custome of the same dedes, and at length blyndenes & contempte. For so the wise man saith, The wycked man, whan he cometh to the bottom of synne, setteth nought therby: but blinded with euil custom, either thinketh the sinne, which he vscth, to be no sinne, or els if he take it for sinne, yet he careth not for it, but eyther vpon vayne trust of the mercy of god, (which is in dede no right trust, but a very presumption) he wol continue stil in purpose to synne, or els vpon vayne hope of longe life, he wol prolonge, differre, & delay to do penance for the same, vntyl the laste ende of his lyfe. And so ofte tymes preuented with sodaine deth, dieth without repentance. Wherefore consyderynge how daungerous it is to falle into synne, and howe harde it is to arise: the chiefe and the beste way is to resist with goddis helpe the fyrst suggestion vnto synne, and not to suffre it to remayne with vs, but as soone as may be, to put it cleane out of our myndes. For if we suffre it to haue place in our hartes any whyle, it is great peril, lest that consent and dede wyl folowe shortly after.

1. Cor. 1.

¶ SECONDE that our sauio? Jesu Christ teacheth vs not in this sixte petition, to praye vnto god our father, that we shulde be clerely without al temptation, but that he wol not suffre vs to be led into temptation, that is to saye, when we be tempted, that he suffre vs not to be ouercome therewith. For surely temptations be profitable, if they doo not ouercome vs. And therfore sayncte Paule sayth, The trewe and faythfull god wol not suffre vs to be tempted aboue that we maye beare: but he wol turne temptation to our profit, that we maye susteyn it & ouercome it. And saynt James sayth, Think that you haue a gret cause of ioy, when you be troubled with diuers temptations. For the tryng of your fayth bringeth pacience, & pacience maketh pfit worke, so that you maye be parfytte and sounde, lackynge nothyng. And almyghty god also exhorteth vs, and calleth vpon vs to fight agaynst

Iaco. 1.

agaynste temptations, sayinge, He that hath the victorie a-  
gainst them, I shal geue hym to eate of the tree of life. And  
agayne he sayth, He that ouercometh them, shal not be hurt  
with the seconde deathe. And saincte Paule sayth, No man  
shall be crowned, excepte he fyght, yea and that as he ought  
to fyght, that is to saye, except he defende hym selfe, and re-  
siste his ennemies at all poyntes to his power. And our sal-  
uour gyueth vs a good courage to fyght in this battayle,  
where he sayth, Be of good comforte, for I haue ouercome  
the world, that is to say, I haue had the victory of all synnes  
and temptations: And so shall you haue, if the defaulte be  
not in your selves. for you fyght with an aduersarie, whiche  
is all redy vanquished and overcome.

Apoc. 2.

Ibidem.

3. Tim. 2.

Ioan. 16.

The sense and interpretation of the seuen Petition.

**O**FATHER, kepe vs from the daunger of water and  
fire, from thondre, lightnyng, and hayle. kepe vs from  
hungre, and deth. kepe vs from warre and manslaughter.  
kepe vs from thy most greuouse strokes, the pestilence, and  
all other diseases. kepe vs from sodeyn death. kepe vs from  
all puelles and perilles of the body, if it be thy pleasure so to  
do. But mooste specially kepe vs from synne, and al thynges  
that maye displease the. Delyuer vs from thy straite iudge-  
ment, at our deth, and at the last day of dome. Turne neuer  
thy face from vs most louing father. Loke neuer away from  
vs, least we turne from the vnto the world, the fleshe, & the  
diuel. Good lord graunt vnto vs al these our suites and peti-  
cions, accoꝝdyng to our humble requeste and desire. Amen.

**F**OR THE better vnderstandynge of this laste petition,  
we thinke it conueniente, that all byshoppes and preachers  
shall instructe and teache the people, commytted vnto their  
spiritual charge, first that lyke as in the syxt petition Christ  
taught vs to despye of our heuenly father, that we shuld not



The exposition of

Nazareth, to a virgin, whiche was despoused or ensured to a man, whose name was Joseph, of the house of David, and the virgins name was MARIE. And whan this Aungell came vnto this sayd virgin, he sayd these wordes, Haile full of grace, the lorde is with the, blessed art thou amonge women. And when the virgin, heyringe these wordes was moche troubled with them, and mused with her selfe, what maner of salutation it shulde be. The aungell sayd to her, feare not Mary, be not abashed: for thou hast founde fauour and grace in the syght of god. Lo thou shalt conceyue in thy wombe, & shalt bringe forth a sonne: and thou shalt call his name Jesus. he shall be great: and shall be called the sonne of the highest, And the lorde god shall gyue to hym the seate of David his father, and he shall reigne ouer the house of Jacob for euer, and his kyngdome shall haue no ende. Then sayd Mary to the angell, howe can this be done: for I knowe no man: And the angell answerng sayd vnto her, The holy goost shall come from aboue into the, and the power of the highest shal ouershadowe the, and therfore that holy thyng, whiche shall be borne of the, shall be called the sonne of god. And lo thy cosyne Elisabeth hath also conceyued a sonne in her olde age: and this is the sixte moneth syth she conceyued, whiche was called the barreyne woman. For there is nothyng impossible to god. To this Marye answered, Lo I am the hande-mayde of our lord. Be it done vnto me as thou hast spoken. And then forthwith vpon the departure of the aungell, and beinge newly conceyued with the moste blessed Chylde Jesus, Marye wente vp into the mountaynes with speede into a citie of Iuda: and came to the house of Zacharie, and saluted Elisabeth. And as soone as Elisabeth herde the salutation of Mary, the chylde spronge in her bely. And forthwith Elisabeth was replenyshed with the holy goost, and cryed with a great voyce, and sayd, Blessed art thou amonge women, and blessed is the fructe of thy wombe. And wherof cometh this to me, that the mother of my lorde cometh to me: For lo as soone  
as the

as the voice of thy salutation was in my eares: the childe in my wombe lepte for ioye. And blessed art thou, that dyddest beleue. For all thynges that haue ben spoken to the from our lord, shall be perfourmed.

¶ SECONDE that the angell Gabriel, whiche spake to the virgin, was an hygh angell, and an hygh messenger. And truly it was conuenient, that he shulde be so. For he came with the highest message, that euer was sent, which was the treatie and leage of peace betwene god and man. And therefore the fyrste worde of his salutation (that is to saye, Hail, or be ioyfull) was meruaylous conuenient for the same. for he came with the message of ioye. And so sayd thother angell, whiche at the birthe of our saluour appered to the shepardes, I shewe to you (sayd he) great ioye, that shall be to all the people. And surely consyderynge the effectes, that ensued vpon this hygh message: all mankynde hadde great cause to ioye. For man being in the indignation, and the displeasure of god, was hereby reconciled. Man being in the bondes of the dyuell, was hereby deliuered. Man beinge exiled and banyshe out of heuen, was hereby restored thither agayne. These be suche matters of ioye and comforte to vs, that there neuer was or shall be, nor can be any lyke. But not onely for this purpose, he began with this hygh worde of comforte: but also for that he perceyued, that the virgin being alone, wolde be moche abasshed and astonied at his meruaylous and sodayne commynge vnto her. And therefore he thought it expedient, first of al to vtter the worde of ioye and comforte, whiche myght comforte and put away all feare from the blessed virgin. And he calleth not her by her propre name: but gyueth her a newe name, callynge her full of grace. This is nowe her newe name, and this is the highest name, that can be in any creature. For her sonne, the sonne of god, was content with this name, where he is by the holy euangelist saynt Iohn called also full of grace. And yet she is not in this behalfe equall with hym. For that she

Aa

is full



## The exposition of

**Act. 6.** is full of grace, she hath it of hym. And how could it be other wise, but that she muste nedes be full of grace, that shoulde conceiue and beare hym, that was the veray plenitude and fulnesse of grace, the lord of grace, by whome is all grace, and without whom is no grace. Holpe scripture calleth also saynt Stephyn full of grace: but he maye not be compared with the blessed virgin, ne haue comunion in this name full of grace, equal with her, for she conceyued and bare hym, that is the auctour of all grace. and this is the synguler grace by whiche she is called, not only the mother of manne, but also the mother of god.

**Sapient. 1.** **THIRDELY** that by these wordes, The lord is with the, is declared the name, whiche the aungell gaue to her, callinge her full of grace: And they signifie that she was full of goddes fauour, and full of his grace. For surely our lord is not with them that be not in grace: he can not tarye with them, that be voide of grace, & be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wylse man saith, Peruerse thoughtes make a separation and diuorce from god: moche more peruerse dedes.

**FOURTHELY** that by these wordes, Blessed art thou amonge women, was mente, that there was neuer woman so blessed. And truely she maye wel be called so, most blessed amongest al women: for she had greate and high prerogatiues, which none other woman euer had, hath, or shal haue. Is not this an high prerogatiue, that of al women she was chosen to be mother to the sonne of god: And what excellent honour was she put to, whan not withstanding the decree was made of his natiuitie by the holk trinitie: yet the thing was not done and accomplished, without or before her consent was graunted, for the which so solemne a messenger was sent: And how high grace was this, that after the defaulte made throughe the perswasion of the fyrste womanne our mother Eua (by whom Adam was broughte into disobedience) this blessed virgin was cleete, to be the instrument of our reparation, in that

that she was chosen to beare the sauour and redemer of the worlde: And is not this a wonderfull prerogative, to see a virgin to be a mother: and againste the generall sentence of the malediction of Eua, to conceive and byrnge forth her childe without synne: And who can esteeme, that meruaylous solace and comforte, whiche was in her harte, whan she embraced that childe, and nourished it with her pappes, and had continually company of suche a sonne so many yeres together: wherfore we may worthily say, that she is the mooste blessed of all other women. And to the intente that all good christen men shulde repute and take her so: beholde the providence of god, that wolde by an nother wytnesse confyrme the same. For euen the same wordes that the aungell spake, the blessed matrone saynte Elisabeth spake also. and where the angell made an ende, there she began. The angell made an ende of his salutation with these wordes, Blessed arte thou amonge women. The blessed matrone begaune her salutation with the same wordes, declaring, that she was inspired with the same spirite, that sente the aungelle: and that they were bothe mynysters of the hole Trinite, the one frome heuen, the other in erthe. And afterwarde she added these wordes, and sayd, And blessed is the fruite of thy wombe. These be not the wordes of the angell: but of saynte Elisabeth. For whanne the virgin Mary came to salute her, the saide Elisabeth beinge inspired with the holy gooste, and knowynge that the virgine Marye was conceived, spake these wordes of the fruite, that the virgine shulde byrnge forth. And here is also an other wonderfull thyng to be noted. for as it apperethe in the gospel, the childe in saint Elisabethes wombe, that is to say, saint Iohn, which yet had scant lyfe, gaue testimonye to this fruite: that this fruite shulde saue him, and all the world, and as a prophet, he lepte for ioye in his mothers belly. And althoughe he coude not yet speake: yet neuerthelesse he declared by suche sygnes and tokens, as he coude: that blessed was the fruycte of that wombe. This is the fruyte,

Aa.ii.

that



## The exposition of the Aue Maria.

that the aungell spake of, sayinge his name shall be Iesus, that is to saye, a Saluyour: for he shall saue his people from their synnes. And well he maye be called the blessed fruite, whiche hath saued vs, and giuen vs life, contrary to the cursed fruite, whiche Eue gaue to Adam, by which we were destroyed and brought to death: but blessed is the fruite of this wombe, whiche is the fruite of lyfe euerlastynge.

**FIFTHLY** we thinke it conueniente, that all byshops and preachers shall instructe and teache the people, committed vnto their spirituall charge, that this Aue Maria is not properly a prayer, as the pater noster is. for a prayer properly hath wordes of petition, supplication, request, and suite: but this Aue Maria hath no suche. Neuer the les the churche hath vsed to adioyne it to the ende of the Pater noster, as an hymne, laude, and prayse partly of our lord and sauour Iesu Christ for our redemption, and partly of the blessed virgyn, for her humble consent gyuen and expessed to the Angel at this salutation. Laudes, prayses, and thanks be in this Aue Maria principally gyuen and yelded to our lord, as to the auctour of our sayd redemption: but here with also the virgyn lacketh not her laudes, prayse, and thanks for her excellent and singuler vertues & chiefly for that she humbly consented, accordyng to the saying of the holy matrone saint Elisabeth, when she sayde vnto this virgin. Blessed arte thou, that diddest giue trust and credence to the angels wordes. for al thinges that haue ben spoken to the, shall be performed.

## THE ARTICLE OF Iustification.



**AS TOVCHINGE** the order & cause of our Iustificatiō, we thinke it cōuenient, that al bishops & prechers shall instruct & teche the people cōmitted vnto their spirituall charge, that this worde, Iustification, signifieth remission of our synnes, & our

our acceptation or reconciliation into the grace and fauour of god, that is to saue, our perfyte renouation in Christe.

¶ ITEM that synners attayne this iustification by contrition, and fayth ioyned with charitie, after suche sorte and maner as is befoze mencioned and declared in the sacramēt of penaunce. Not as though our contricion or fayth, or any woꝝkes procedynge therof, can woꝝthlyly merite or deserue to attayne the sayd iustification. For the onely mercy and grace of the father, promysed frely vnto vs for his sonnes sake Iesu Christe, and the merites of his bloode and passion, be the onely sufficient and woꝝthy causes therof. And yet that not withstandynge to the attaynyng of the same iustification, god requireth to be in vs, not onely inwarde contricion, perfyte fayth, and charitie, certayne hope & confidence, with all other spiritual graces and mocions, whiche as was sayd befoze, must necessarily concurre in remission of our synnes, that is to saue, our iustification: but also he requireth and commaundeth vs, that after we be iustified, we muste also haue good woꝝkes of charitie and obedience towarde god, in the obseruyng and fulfylling outwardly of his lawes and comaundementes. For although acceptation to euerlastynge lyfe be coniointed with iustification: yet our good woꝝkes be necessarily requyred to the attaynyng of euerlastynge lyfe. And we beinge iustified, be necessarily bounde, and it is our necessary ductie, to do good woꝝkes, accordynge to the sayinge of saynt Paule, we be bounde, not to lyue accordynge to the fleshe, and to fleshely appetites: for if we lyue so, we shall vndoubtedly be damned. And contrary, if we woll mortifie the dedes of our fleshe, and lyue accordynge to the spirite, we shall be saued. For who so euer be ledde by the spirite of god, they be the chyldren of god. And Christe sayth, If you woll come to heuen, kepe the commaundementes. And saynt Paule spekyng of euill woꝝkes sayth, who so euer commyt synfull dedes, shall neuer come to heuen. wherfoze all good chysten people must

Rom. 8.

Matth. 19.

Gala. 5.

¶ Aa.iii.

under-



## The article of Purgatorie.

Matth. 5.

Understande and beleue certaynly, that god necessarily requirerh of vs to do good workes commaunded by hym, and that not onely outwarde and ciuyle workes, but also the inwarde spirituall motions and graces of the holy goost, that is to say, To drede and feare god. to loue god. to haue ferme confidence and trust in god. to inuocate and call vpon god. to haue pacience in al aduersities. to hate synne. and to haue certayne purpose and wylle not to synne agayne. and suche other lyke motions and vertues. for Chylte sayth, we must not onely do outwarde ciuyle good workes, but we must also haue these foresayd inwarde spirituall motions, consentynge and agreable to the lawe of god.

## THE ARTICLE OF Purgatorie.



FOR AS MOCHE as due order of charitie requirerh, and the booke of Machabees, and dyuerse auncient doctours playnly shewen, that it is a veray good and a charitable dede to pray for soules departed. And for asmoche also as suche vsage hath contynued in the churche so many yeres, euen from the begynnyng: we thinke it conuenient that all byshops and preachers shall instructe and teache the people, comitted vnto their spirituall charge, that no man ought to be greued with the contynuaunce of the same. and that it standeth with the veray bewte order of charitie, that chrysten men shulde pray for the soules departed, and commyt them in our prayers to goddis mercy. and also to cause other to pray for them in masses and exequies. and to gyue almes to other to praye for them, whereby they may be relieued and holpen of some parte of theyr payne. But for asmoche as the place, where they be, the name thereof, and kynde of paynes there also, be to vs vncertayne by scripture, Therfore this with all other thynges be to be remyted

mytted to almyghty god, vnto whose mercy it is mete and  
conuenient for vs to comende them, trustynge that god ac-  
cepteth our prayers for them, referrynge the reste holly to  
god, to whom is knowen theyr estate and condition. wher-  
fore it is moche necessarie, that suche abuses be clerely put  
awaye, whiche vnder the name of purgatorie, hath ben ad-  
uaunced: as to make men beleue, that through the byshop  
of Romes pardons soules might clerely be deliuered out of  
purgatorie, and all the paynes of it: or the masses sayd at  
Scala celi, or other where, in any place, or before any ymage,  
myght lyke wyse deliuer them from all theyr payne, & sende  
them streyght to heuen, and other lyke abuses.

LONDINI IN AEDIBVS  
THOMAE BER-  
THELETI REGII IMPRES-  
SORIS.  
AN. M. D. XXXVII.  
CVM PRIVILEGIO.